CONSCIENCE,

WITH THE

POWER AND CASES

thereof, Divided into

FIVE BOOKES.

Written by the Godly and Learned

William Ames,

Doctor and Professor of Divinity, in the Famous Vniversity of *Franeker* in *Friesland*.

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CONSCIENCE

WITH THE

POWER AND CASES

OF

CASUISTICAL DIVINITY

Written by the Late Learned

William Ames,

Doctor and Professor of Divinity, in the

For more Copies of this Book

Printed by

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FINIS.

To the illustrious and mighty Lords the States of *Zeland*.

I Purpose not (*Honourable Lords*) to insinuate my selfe, or my endeavours into your favour, by fine words, and feined commendations of your vertues. For I doe not thinke it will be acceptable unto wise men, who both suspect that Art, and account it base; Though of my selfe I am not apt to flatter, yet the very name of Conscience that is set before this Treatise, chargeth me to avoidit. Many indifferent good Bookes are in the very beginning disgraced by it. I will onely shew the true cause, by which I was perswaded (though my name perhaps be more obscure, then to be known unto you) to set downe your name in the forefront of this Treatise.

It is reported over all places near hand, that the Doctrine according to godlinesse, is both more Practically preached by the Pastors, and more put in practice by the hearers in your Churches, then yet hath been marked in many others, though they hold the same Doctrine.

That worthy servant of the Lord, Master William Teeling, who was by this meanes in great admiration, and famous throughout all the Low-Countrey Churches, (to say nothing of others, that both have, and do take the same course) tooke such painefull paines this way, both publikely and privately, by word and writing, that it may be truely said, The zeale of Gods house hath eaten him up: whereby also (Envy the follower of such a vertue, being now overcome) he hath obtained that Crowne, which God hath prepared for those that have instructed many unto righteousnesse.

Because I hope this Treatise will more excite to this kind of study, it being also desired by many, who were not to be neglected. Its fittest it should be sent where it may finde those running this race, who will be easily put on, and where others also may take example of that course which is taught here.

This being the true cause of the Dedication, gives me cause to hope, that this intention and service will not be unacceptable unto you. This onely remaineth (*Noble Lords*) The good and great God in Christ, vouchsafe to blesse you more and more, and your Churches, with a true faith, a good Conscience, and perfect happinesse.

Your Honours

most addicted

W. Ames.

To the Reader.

I Gladly call to mind the time, when being young, I heard worthy Master *Perkins*, so preach in a great Assembly of Students, that he instructed them soundly in the truth, stirred them up effectually to seeke after godlinesse, made them fit for the kingdome of God; and by his own example shewed them, what things they should chiefly intend, that they might promote true Religion, in the power of it, unto Gods glory, and others salvation:

And amongst other things which he preached profitably, he began at length to teach, How with the tongue of the learned one might speake a word in due season to him that is weary, out of *Esai.* 50. 4. by unfolding and explaining diligently Cases of Conscience (as they are called.) And the Lord found him so doing like a faithfull Servant. Yet left he many behind him affected with that study, who by their godly Sermons (through Gods assistance) made it to runne, encrease, and be glorified throughout England.

My heart hath ever since been so set upon that study, that I have thought it worthy to be followed with all care, by all men. Since also (Gods good providence so disposing it) that I lived out of mine owne Country, I did observe that in divers Churches, pure both for Doctrine and Order, this practicall teaching was much wanting, and that this want was one of the chiefe causes of the great neglect, or carelessenesse in some duties which nearly concerne godlinesse and a Christian life. My minde was set on, as it were by violence, to try at least in private, whether I were able to prevail with some young men that purpose the Ministery, more to apply their mindes to this kinde of handling of Divinity; whence no small fruit was to be hoped for. Being afterwards called to a publique charge of teaching in the Vniversitie, I esteemed nothing better, or more excellent, then to goe before those that were Students for the Ministerie, in this manner of teaching.

This part of Prophecie hath hitherto bin lesse practised in the Schooles of the Prophets, because our Captaines were necessarily inforced to fight alwaies in the front against the enemies to defend the Faith, and to purge the floore of the Church; So that they could not plant and water the Fields and Vineyards as they desired, as it useth to fall out in time of hotte warres. They thought with themselves in the meane while (as one of some note writes) If we have that single and cleare eye of the Gospel, if in the house of our heart the candle of pure Faith be set upon a Candlesticke, these small matters might easily be discussed: But experience hath taught at length, that through neglect of this husbandry, a famine of godlinesse hath followed in many places, and out of that famine a grievous spirituall plague; insomuch that the counsel of Nehemiah had need to be practised; namely, that every man should labour in this worke with one hand, holding in the other a Speare or a Dart, whereby he may repell the violence of the enemies. The same experience hath likewise taught, that these small matters (if so be that so necessary things may be so called) are despised with no lesse madnesse, then if

one would ſuffer the fingers and toes of his hands and feet to be cut off as ſome ſmal things, without which he hoped to walke and uſe his hands well enough. All things therefore being rightly weighed, I have taken in hand (God alſo likeing it, as I am perſwaded) theſe inſtructions touching the power of Conſcience. Not that I hope that any perfect thing, in this kinde, can come from me: for there are more kinds of things this way, then that certaine anſwers can be given (by me at leaſt) to every one) but that I might doe ſomething whereby the unlearned, and ſuch as are deſtitute of better helpe, might ſomewhat be helped; and that the more learned might be excited to ſet forth ſome more perfect and exact thing. Of which duty the godly, learned, grave, ancient Preachers are properly the Debters, whoſe dayly labour it is to deale with the Conſciences of men: who through their experience have learned much better, what thoſe queſtions are, in which the Conſcience uſeth moſt to doubt, and out of what grounds they may be beſt unfolded; then can eaſily be underſtood by one that lives privately in an Academicall profeſſion. And indeed, if ſuch things were handled in the meetings of Preachers, according to the variety of Caſes that fall out; and the more remarkeable deciſions ſet downe in writing; the children of Iſrael ſhould not need to goe downe to the Philiſtims (that is, our Students to Popiſh Authors) to ſharpen every man his ſhare, his Mattocke, or his Axe, or his weeding Hooke, as it fell out in the extreame neceſſity of Gods people, 1 Sam. 13. 20.

Furthermore if ſuch as are addicted to the Miniſtery, were firſt inſtructed in theſe things, and were ſeriouſly tried in them at the Examination, before they were ordained, one might well hope, to have as well Preachers as Churches, more according to Gods heart and Chriſts, then now we have.

The Papiſts have laboured much this way, to inſtruct their Confeſſors: and in a great deale of earth and dirt of Superſtitions, they have ſome veines of Silver: out of which, I ſuppoſe, I have drawne ſome things that are not to be deſpiſed. But they are without the life of this Doctrine: and death is in their pot. The thing it ſelfe requires, that by others, other things be taught, and the ſame things, after another manner. I have gone about to performe this in part: and others I make no queſtion, will endeavour it.

I follow here the ſame method, that I did in my Marrow of Divinity, Of the ſecond part whereof, the three laſt of theſe Bookes are a full expoſition: which perhaps, thoſe did expect that deſired importunately, even to daily reproving of me for not doing it, that the publiſhing of this Treatiſe might be haſtned. But (to make an end at length of my Preface) I will conclude many things in few words, and that in the words of G. Pariſienſis; Concerning theſe things, many things we have not written for unskilfulnes, many for other neceſſary buſineſſe, many for dulneſſe, many through feare of being tedious, many more becauſe of our ſinnes, which moſt of all hinder both us and others in ſuch things. We doubt not, but we are ſubject to the danger of ſlanderous Backbiters; But by doing what we may, we have given ſome fit occaſion to wiſe men, and we have ſet forth, not a dry ſand ground of fruitleſſe Diſputations, but a moſt profitable and healthfull place for Wits to exerciſe themſelves in. *Medulla Theologiæ*

W. AMES.

Of *Conſcience*, And the *Caſes* thereof.

The firſt Booke.

CHAP. I.

The definition of Conſcience.

THe Conſcience of man (for I doe not intend to treat of the Conſcience of Angels) Is a mans judgement of himſelfe, according to the judgement of God of him. *Eſa.* 5. 3. *Iudge* I pray you between me and my Vineyard: 1 *Cor.* 11. 31. If we would *judge* our ſelves, we ſhould not be *judged*, &c.

1 I call Conſcience *Iudgement*, Firſt, to ſhew that it belongs to the Underſtanding, not to the Will. The very name of Conſcience ſheweth it to be ſo. But this proveth it, becauſe all thoſe actions, which in the Scriptures are attributed to mans Conſcience, do properly belong to the reaſonable power, or faculty, (though the Will by ſome act or inclination can both command the Underſtanding to judge, and alſo follow that judgement.) This inclination, by ſome, is called Conſcience; by others, a part of Conſcience; but not rightly.

2 Conſcience being referred to *judgement*, it is diſtinguiſhed from the bare apprehenſion of truth. For Conſcience doth alwaies ſuppoſe an aſſent that is firme and ſetled.

3 By the definition of Conſcience, it appeareth that Conſcience is not *a contemplative judgement*, whereby truth is ſimply diſcerned from falſehood: but a *practicall* judgement, by which that which a man knoweth is particularly applyed to that which is either good or evill to him, to the end that it may be a rule within him to direct his will.

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cience
aculty,
, or

Seeing that this name of *judgement*, is ſometimes taken for a power and faculty, ſometimes for an habit, ſometimes for an act; this queſtion ariſeth; to which of all theſe *Conſcience* is properly.

4 The moſt grave Divine, *William Perkins* (who onely of our Countreymen hath ſet forth a peculiar Treatiſe of *Conſcience*,) doth place it among *Faculties*; and he doth ſo define it, as he putteth for the generall nature of it a part of the Underſtanding, that is to ſay, as he explaines himſelfe

ſelfe, *A natural power or faculty.* He gives this reaſon of his opinion, namely, becauſe the act of accuſing, comforting, terrifying, &c. cannot be aſcribed to the Conſcience, if it ſelfe were an act. But this reaſon is weak: becauſe in the Scriptures ſuch kindes of effects are attributed to the thoughts themſelves, which undoubtedly are acts. *Rom.* 2 15. *Their thoughts accuſing one another, or excuſing.* The reaſon whereof is, becauſe things done, are the effects not onely of the Mover, but alſo of the motion it ſelfe. Beſides, Maſter *Perkins* maketh Conſcience, Vnderſtanding, Opinion, Knowledge, Faith, and Prudence, to be of one kind or ſort; but none would define theſe ſo, as that they ſhould be taken for diſtinct faculties of the ſoule.

5 Some of the Schoolemen will have Conſcience to be an habit: as *Scotus*, *Bonaventure*, *Durand.* Which though it might be granted of ſome part; or of the principles of Conſcience: yet it cannot be granted ſimply of all that which is ſignified by the name of Conſcience: for the onely office of an Habite, as it is an Habit, is, *Inclinare ad prompte agendum*, to make one doe a thing readily: but Conſcience hath other operations, which belong properly to it, as to Accuſe, Comfort, &c.

6 By *Iudgement* therefore in the definition of Conſcience, (I underſtand moſt properly with the beſt Schoolemen) an act of practicall judgment, proceeding from the Vnderſtanding by the power or meanes of a Habit.

7 The acts of judgement are, either a ſimple apprehenſion, or a diſcourſe. Whence it may be asked, to which of theſe belongs Conſcience. *Iudicium Noetic Diaſur*

It belongs to judgement diſcourſing, becauſe it cannot do its act of accuſing, excuſing, comforting, unleſſe it be through the meanes of ſome third argument, whoſe force appeareth onely in a Syllogiſme, by that which is deduced and concluded out of it. *Queſ Anſ*

8 The force and nature of Conſcience therefore is contained in ſuch a Syllogiſme.

He that lives in ſinne, ſhall dye:
I live in ſinne:
Therefore, *I ſhall dye.*

Or thus.

Whoſoever believes in Chriſt, ſhall not dye but live.
I believe in Chriſt:
Therefore, *I ſhall not dye but live.*

9 Conſcience in regard of the Propoſition is called a *Light*, and a *Law*; in regard of the Aſſumption and concluſion, a *Witneſſe*; but in regard of the aſſumption it is moſt fitly termed an *Index*, or a *Booke*, and in regard of the concluſion, moſt properly a *Iudge*.

10 That which doth dictate or give the propoſition is called *Synteresis*, by the Schoolemen *Synderesis*. The aſſumption eſpecially and peculiarly is called *Syneidesis*, the concluſion is the *Criſis*, or Iudgement.

11 There be many other Syllogiſmes which belong to Conſcience, as either they doe prove the propoſition of ſuch a principall Syllogiſme, or illuſtrate the concluſion it ſelfe: but in that Syllogiſme alone is contained the whole nature of Conſcience. The propoſition treateth of the Law; the Aſſumption of the fact or ſtate, and the Concluſion of the relation ariſing from the fact or ſtate, in regard of that Law; The Concluſion either pronounceth one guilty, or giveth ſpirituall peace and ſecurity.

CHAP. II.

Of the Synteresis or Principles and rules by which Conſcience judgeth.

THat *Synteresis* out of which the propoſition of this ſyllogiſme or the Law of Conſcience is taken, is moſt properly a habit of the underſtanding, by which we doe aſſent unto the principles of *morall actions*, that is, ſuch actions as are our duty, becauſe God hath willed, or commanded them; whence it hath the name in Greeke from conſerving; for through the goodneſſe of God the knowledge of many things which wee ought to doe or ſhun, are ſtill conſerved in mans mind even after his fal.

That expoſition of *Durand* who dreames that the Greeke word *Synteresis* ſignifies a Coelection, is too harſh and abſurd.

2 Becauſe this *Synteresis* is an habit, therefore many doe call Conſcience, an habit: but it is onely the principle of conſcience, neither doth it make up any part of conſcience, but onely as conſcience is in its exerciſe.

3 This *Synteresis* is termed a *naturall habit* in reſpect of the light, whereby the underſtanding of man is fitted to give aſſent unto Naturall principles; it is likewiſe called an *acquired habit*, in regard of the Species, or of the fuller underſtanding of that whereunto the underſtanding is naturally inabled, and can (as it were) underſtand preſently.

4 This *Synteresis* differs onely in reſpect or apprehenſion from the Law of Nature, or from that Law of God, which is naturally written in the hearts of all men; for the law is the object, and *Synteresis* is the object apprehended, or the apprehenſion of the object.

5 This *Synteresis* may for a time be hindred from acting, but cannot be utterly extinguiſhed or loſt. Hence it is that no man is ſo deſperately wicked as to be void of all Conſcience.

6 To *Synteresis* being taken after a large ſence, ought to be referred, not onely generall concluſions touching right or Law, which are deduced

ced by good conſequence out of natural principles, but likewiſe all practicall truths, whereunto wee give a firme aſſent, through the revelation wee have by faith.

7 From hence ariſeth the diſtinction of Conſcience into that which is *Naturall*, and that which is *Inlightened*. *Naturall* Conſcience is that which acknowledgeth for law the principles of nature, and the concluſions ariſing from them. *Inlightened* is that which doth beſide thoſe, acknowledge whatſoever is preſcribed in the Scriptures. The Scripture ſometimes ſpeaketh of this laſt: *Rom.* 6. 3. and ſometimes of the other as 1 *Cor*: 6: 8.

8 From hence it appeareth that the perfect and only rule of Conſcience is the revealed will of God, whereby a mans duty is both ſhewne and commanded. For *Synetreſis* in a more large ſenſe conſiſteth, partly of morall principles that are naturally in us, together with their concluſions; & partly, of thoſe which God beſides them hath injoyned. But the revealed will of God whereby man knowes his duty, containeth both theſe.

9 Hence it is that the *Law* of God onely doth *bind* the Conſcience of man. By the *Law* of God we underſtand that revealed wil of God, whereof we have made mention: *viz.* as it doth alſo containe thoſe things which are commanded in the Goſpell. VVhat that binds the Conſcience.

10 To *binde* (in this morall ſenſe) is to have ſuch an authority, as the Conſcience ought to ſubmit it ſelfe unto: And it were a ſinne to doe any thing contrary to it.

11 Hence it is, that though men be bound in Conſcience by God to obſerve in due and juſt circumſtances the lawes of men, yet the ſame lawes of men ſo far as they are mens lawes, doe not bind the Conſcience.

12 The Conſcience is immediately ſubject to God, and his will, and therefore it cannot ſubmit it ſelfe unto any creature without Idolatry. VVhy laws do not bind the Conſcience.

13 God onely knowes the inward workings of the Conſcience; he therefore onely can preſcribe a law unto it, or bind it by one,

14 God onely can puniſh the Conſcience when it ſinneth; he therefore onely can forbid any thing to it.

15 Even a promiſe (which in it ſelfe is ſacred) though it be confirmed by an oath: as it is an act of man doth not properly bind the Conſcience, for the former reaſons; though men are bound in conſcience by God to a ſtrickt and faithfull keeping of them. For as it hath been ſaid before of the Lawes of men, it may alſo in ſome ſort be affirmed of all covenants and other conditions, which being made, a man is bound to keep out of Conſcience to God; as for example, the ſicke perſon is bound in Conſcience to obey the counſell of Phyſicians for his health: But the receipts

ceipts preſcribed by Phyſicians, do not bind the Conſcience. So againe, Parents and children are bound to mutuall duties; he that hath received a benefit is bound to ſhew himſelfe thankefull, (and the like may be ſaid of many other things) yet none of theſe, either Parent, Benefactor, relation, or benefit, doe of themſelves bind the Conſcience, but the will of God in them.

CHAP. III.

Of the Office of Conſcience.

THe office of Conſcience, (if we ſpeake with reſpect to the *Syntereſis* or Lawes of it,) is one in neceſſary things; Another in things of middle and indifferent nature. In neceſſary things Conſcience hath two acts. 1 To binde. 2 To inforce to practice.

Acts of Conſcience in things varie.

2 Conſcience bindeth according as it is informed of the will of God: for in it ſelfe it hath the power of a will of God, and ſo ſtands in the place of God himſelfe.

3 Gods will as it is underſtood, or may be underſtood, binds the Conſcience to aſſent; As it is acknowledged and received by Conſcience, it binds the whole man to obey and do it preſently.

4 Conſcienee bindeth a man ſo ſtraitly that the command of no creature can free a man from it.

5 Hence man, as he maketh conſcience of the will of God commanding him ſome duty, is in that regard called a *Debter*, *Rom.* 1. 14. a *Servant*, *Rom.* 6. 16. Is ſaid to be *bound*, *Acts* 20. 22. *conſtrained*, 2 *Cor.* 5. 14. *to have a neceſſity laid upon him.* 1 *Cor.* 9. 16. *ſo that hee cannot do otherwiſe.* *Acts* 4. 20.

6 Conſcience inforceth to obedience by vertue of this its act of binding. For that is to the will an impulſive cauſe to make it carry it ſelfe conſcientiouſly.

7 This inforcement is ſignified in the forenamed places and phraſes: the ſtrength and power thereof is declared, *Ier.* 20. 9. Wherefore I thought from henceforth not to ſpeak of him, nor to preach any thing in his name, but the word of the Lord, was a very *burning fire in my heart*, and in my bones: *Amos* 3. 8. The Lion hath roared, who will not be *afraid*? the Lord hath ſpoken, who *can* but *prophecy*? *Acts* 17. 16. his ſpirit was *ſtirred* in him.

8 If there be a conſtant diſpoſition of will in a man conſenting to this inſtigation of Conſcience, they do together make up a Conſcience morally good.

Acts of Conſcience in indifferent things

9 In indifferent things the actions and duties of Conſcience are likewiſe two. 1 To diſcerne. 2 To direct.

10 To

10 To diſcerne, is to ſhew and declare the differences of things what is neceſſarie, what is free, what is lawfull, and what is unlawfull. The diſcerning of Conſcience.

11 To direct is with regard had to circumſtances, to order lawfull actions unto a good end. The direction of Conſcience.

12 The ends which are alwayes to be aimed at, even in indifferent things alſo, are the Glory of God, the edifying of our Neighbour, and the helpe of our neceſſarie actions.

13 The power of this direction is ſo great, that it makes an action to be good, which in its owne nature is but indifferent; as on the other ſide, not onely an evill direction, but the want of a good direction, makes the ſame action to be bad.

CHAP. IV.

Of an erroneous Conſcience.

TOuching this doctrine, of the firſt acts and offices of Conſcience, divers queſtions are moved, which being of great weight and moment, for the directing of our actions aright throughout our whole life, ought of neceſſity to be here cleared, though briefly.

Queſt. The firſt queſtion is, whether an erroneous conſcience doth bind?

Anſw. To unfold this queſtion rightly, theſe five things are briefly to be opened: 1. What an erroneous Conſcience is. 2 About what things it is converſant. 3. Whence the error of Conſcience commeth. 4. The generall differences of theſe errors. 5. The ſeverall waies of binding.

1 An erroneous conſcience is either oppoſed *privatively* to a good conſcience, ſo it comprehendeth every conſcience that judgeth not rightly when it ought, even the doubtful and ſcrupulous Conſcience alſo: or *poſitively*, ſo it ſignifieth only that conſcience, that judgeth otherwiſe then the thing is, this kind of erroneous conſcience is diſtinguiſhed from a doubting and ſcrupulous Conſcience, by the firme aſſent it giveth, though it erreth in giving it. In this queſtion we ſpeak of a conſcience poſitively erring. Error privative and poſitive.

2 There are ſome principles ſo cleare, and written in the hearts of all men, that they cannot erre to obey and practiſe them: ſuch as this is, *That God ought to be loved; Perjurie ought to be eſchewed:* no mans Conſcience can erre in ſuch like things as theſe, or do them againſt Conſcience. A man cannot love God againſt his Conſcience, &c. Conſcience therfore doth erre properly about concluſions that are gathered from ſuch principles.

3 The error of Conſcience comes, either becauſe that the particular concluſions are not rightly drawn out of the generall principles: or becauſe thoſe things which God in the Scripture hath commanded us to believe, are not ſufficiently underſtood: Or finally, becauſe the aſſent of Faith is The cauſes of the error of Conſcience.

not

not given to thoſe things which ought to be believed, though they be underſtood. The cauſe of this (beſides Gods ſecret judgements) is either the not conſidering of thoſe things which ought to be conſidered, or ſome evil diſpoſition, whith either keepes the minde from due inquirie, or averts it from judging rightly.

4 The error of Conſcience is either about the *act*, or the *rule* of it. The error which is about the *rule*, is either after the action done, or before it. The error about the rule before the action be done conſiſts. Either in that it judgeth that to be lawfull, which is unlawfull; Or in that it judgeth that to be unlawfull, which is lawfull; Or in that it judgeth that to be bounden duty, which either is unlawfull, or but lawfull.

5 To bind to a thing, and to binde, are diſtinguiſhed by ſome; Conſcience is ſaid to bind to a thing (*Obligare*) when its not onely a ſin to do any thing againſt it, but alſo not to do according to it. Conſcience is ſaid to bind (*Ligare*) when one cannot lawfully do a thing, whilſt he maketh ſuch a Conſcience of it. One ſhall ſin in doing againſt it, and ſin though he do according to it. The ſence and meaning of this diſtinction is to be approved: as for the termes of it, let the Authors thereof anſwer.

To binde to a thing, (*Obligare*) is by ſome in regard of the object, or thing bound to, diſtinguiſhed thus. One is either bound to do according to Conſcience erring, or to lay aſide that Conſcience. But this diſtinction is not exact, becauſe Conſcience bindeth not, but ſo farre as it doth dictate, or declare a thing: now no Conſcience while it erreth doth declare, that the error thereof is to be left. Or that it ſelfe is not to be regarded, becauſe it is erroneous.

Others put a difference between that Obligation, whereby one is tyed to do what Conſcience commanderh. and that whereby one is tyed not to do the contrary. But neither is this diſtinction alwaies good. For if a mans Conſcience told him he might lye to ſave his life, he muſt either lye, or of neceſſity go againſt his Conſcience.

6 Out of theſe grounds the queſtion may be thus anſwered: Firſt, conſcience, though erroneous, bindes alwaies ſo, that hee that doth againſt it, ſinneth. The reaſon is, becauſe he that doth againſt conſcience, doth againſt Gods will: though not materially, and truely; yet formally, and by interpretation: becauſe what the conſcience doth declare, it declareth as Gods will. As for example.

He that revileth a private man taking him for the King, and not to be a private man, he is interpreted and judged to have done it to the King himſelfe; ſo likewiſe, he that contemneth Conſcience, contemneth God himſelfe; becauſe that which Conſcience ſaith, is ſuppoſed to be the will of God.

God. Hence it is that he alwaies ſinneth who doth any thing againſt conſcience: but if the conſcience doth not erre, but the thing is as erroneous conſcience ſuppoſeth, then he ſinneth doubly. Firſt, in doing that which is ill in it ſelfe; and ſecondly, in doing it after an evil manner: evill it is in its own nature, end evil becauſe of the deſpiſing of conſcience: but if the conſcience doth erre, that which it doth is not evill, but it doth it after an evill manner; ſo that the evill is only this, namely, the contempt of conſcience.

Why he wales ſi who ge gainſt h Conſcie

7 The error of conſcience which is about an action (that is, the error which is about the object or matter, about which an action ought to be exerciſed) is either *unvoluntary and blameleſſe*, or *voluntary and worthy of blame*. If it be *unvoluntary and blameleſſe*, then conſcience bindes to do a thing as much, as if it did not erre. For example, If a man ſhould verily believe ſome thing to be his owne, which is another mans, he may, and ought in conſcience to make uſe of it as his owne. If one do verily believe he is his Prince, that is in truth a Tyrant; or that he is a lawfull Magiſtrate, who indeed uſurpes the title; he is bound to yeeld due obedience unto him. We have an example hereof in *Iacob* that went in to *Leah* that was none of his wife, whom he verily thought was his wife *Rachel*.

Error o Conſcie ſometim blameleſ ſometim worthy blame.

8 If the error be *voluntary*, then it is to be judged of, as an error which is of the *law* or *rule*.

9 Conſcience erring touching the Law *after the fact*, (in believing that which it hath done well, to be ſin; or contrariwiſe) hath no power to bind in regard of that action which is paſt: becauſe *binding* and *obliging* have ever a regard to future actions: and a morall action (as the will it ſelfe) is alwaies guided and informed by a foregoing apprehenſion, and not by that which followes after. Hence no action is made better or worſe, for that conſcience which is after it. Yet doth this conſcience ſo far bind (through occaſion of that which is done) that one cannot lawfully go on to do the like againe, ſo long as he hath ſuch a conſcience, *viz.* *That he hath ſinned* (though he hath not) *in doing ſo before*.

10 Conſcience through error, judging that to be *lawfull* which is *unlawfull*; as that it is lawfull for one to lye, to ſave his owne, or his neighbours life; *bindes* indeed, but doth not bind *to do ſo*. It bindes; becauſe hee that hath ſuch a conſcience, can neither lie, nor abſtaine from lying, without ſin. He cannot lie, becauſe this is ſimply unlawfull. He cannot abſtain from lying, with ſuch a conſcience, becauſe ſuch manner of forbearance is forbidden by God, though forbearing it ſelfe be commanded. for God requires not only that we doe good, and abſtaine from doing evill; but likewiſe that we perform both theſe with a good conſcience, and not with a bad one. Such a conſcience doth not *binde to do* what it ſaith. Firſt, be-

cauſe there is no obligation to unlawfull things. Secondly, becauſe Conſcience bindeth not to do, but by vertue of ſome command of God; but ſuch a conſcience is not grounded upon any command: for the Law of God can neither incline nor bind any man to ſinne. Thirdly, becauſe this error is alwaies a ſin, but a ſin doth not bind to practiſe it. Fourthly, becauſe ſuch a Conſcience hath never ſo ſure a ground, as that there needeth not further examination and inquiry into things. Fifthly, becauſe man is bound to lay down ſuch a conſcience; for although that be not exactly enough ſpoken which ſome do affirme, namely; *That ſuch a Conſcience bindeth a man to lay down it ſelfe*; yet it is moſt certaine, that a man is tied to lay downe ſuch an erroneous Conſcience, for it is a part of that old man, whom we are commanded to put off, *Epheſ.* 4. 22.

11 Conſcience judging that which is lawfull to be unlawfull, bindeth to abſtaine from the practiſe and uſe of it. *Rom.* 14. 23. The reaſon is, becauſe one may abſtaine from lawfull things without ſin.

12 Conſcience judging that to be bounden duty which is unlawfull, binds, but not to the practiſe of it, for the reaſons ſet downe in the ninth Theſis.

13 Conſcience judging that to be bounden duty which is onely lawful, bindeth to the practice of it; as for example, If any mans conſcience tell him that it is neceſſary to uncover his hands alwaies when he praies publiquely; He muſt pray ſo, becauſe lawfull things may be obſerved conſtantly without ſin.

the perſity of en neoms ſcience.

Object. If an erroneous conſcience doth ſo bind that we may neither follow, nor not follow it without ſin, then there lies a kind of neceſſity of ſinning on thoſe that do thus erre, which cannot ſtand with the equity of Gods Law.

Anſw. This neceſſity of ſinning when one is entangled by his owne erroneous conſcience, is not the ſame both wayes, *viz.* Whether one do, or do not, according to conſcience; for if one do according to his erring conſcience, the ſin is in the action done; If he do what is not according to it, the ſin is in the manner of doing.

2 It is not an abſolute neceſſity, but upon ſuppoſition; namely, if he keepe ſtill ſuch a conſcience, which he both may, and ought to lay downe.

3 This neceſſity doth not flow from the nature of Gods law, but is contracted and continued through mans ſinne, for no man is thus intangled without his owne fault.

hether it greater e to doe h or a- nſt an er- ous con- ce.

Queſt. Whether is it a greater ſinne to doe againſt ſuch an erroneous conſcience, or to doe according to it.

Anſw. We ought to judge of the greatneſſe of ſin according to the qua-

litie

lity of the thing which is to be done or omitted, as it is in its owne nature, and as it is apprehended by us. If any man through errour of conſcience ſhould hold it to be an unlawfull thing to goe to the Church, and ſerve God there (which otherwiſe he is tyed to doe) becauſe he knowes the Preacher to be a lewd and naughty man, and thinks that he ſhall be partaker with him in his wickedneſſe; his ſinne is greater in ſtaying away, then if he were preſent there: becauſe it is a greater ſinne, to neglect Gods ſervice, then to communicate with an others perſonall wickedneſſe in that ſervice. But if he ſhould thinke it unlawfull to be preſent at holy duties for Idolatry, which he judgeth will be committed there, he ſhould ſinne more hainouſly if he ſhould be preſent there: becauſe the ſinne of Idolatry, is greater then a neglect of true worſhip. In the firſt inſtance; he ſins more that followes his conſcience, then he that doth againſt it; but in this, his ſinne is greater that doth contrary to it: No certaine and generall rule therefore can be ſet downe in this matter.

CHAP. V.

Of a ſurmiſing and doubting Conſcience.

Opinion. *What opinion is.*

Queſt. 1. WHether a man may content himſelfe with a doubting Conſcience.

Anſw. For the unfolding of this queſtion, it is to be noted, that *Opinion* ſometimes ſignifies a certaine and ſetled judgement without al doubting. A certaine judgement not ariſing from Senſe, Knowledge, or true Faith, but Reaſon, Sometimes it is taken more ſtrictly; For that judgement whereby indeede we aſſent to the truth of a thing, but not without ſuſpition, feare, or doubting of its being otherwiſe.

Upon this diſtinction, I anſwer: Firſt, in ſuch things as are neceſſary to ſalvation, and Gods worſhip, no opinion can be ſufficient, though it have never ſo great certainty of reaſon; becauſe Faith is required to theſe, and Faith takes onely the infallible word of God.

2 In ſuch things which are more remote from their principles, diligent care is to be had, that we alſo get a certaine perſwaſion, or beliefe of them, out of the Scriptures; but if that cannot be obtained, it is lawfull in our actions to follow ſome ſuch *opinion*, as is certaine and tried by the rule of Scripture.

3 Uſing all diligence to be certaine (though we be not) it is lawfull in many things to follow that opinion, which is moſt probable.

4 It is never lawfull to doe againſt our owne opinion, whether it be certaine, or probable, for reſpect to other mens authority.

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5 No man can at the ſame time have two *contrary probable opinions*, concerning the ſame thing; ſo as he may lawfully leaue the one, and follow the other.

Queſt. 2. What ſhall one doe when his Conſcience is doubtfull?

Anſw. For the declaration of this queſtion, we muſt obſerve: Firſt, Conſcience is ſaid to be doubtfull in a large ſenſe, as when the aſſent even of Faith, or Opinion *prevaileth*; yet there is ſome doubting joyned. But ſtrictly, and properly, that Conſcience is named *doubting*, which yeeldeth to neither part of the queſtion in hand, but ſticks and ſtaggers betweene aſſent and diſſent, not knowing which to doe.

Touching the firſt ſort of *doubting*, it hath partly beene ſpoken in the former queſtion, and ſhall partly be ſpoken of in the queſtion following. Here wee treat of that Conſcience, which in a proper and ſtrict ſenſe is called *doubting*.

Secondly, *doubting* is either *Speculative*, or *Practicall*. *Speculative* is that, which is *not immediately* converſant about a practiſe or action: as when one doubteth, whether this or that thing be his or not. *Practicall*, is that, which *immediately* is converſant about ſome particular action, as whether this or that be to be done or avoyded, &c.

Anſw. Theſe things being laid downe, it is anſwered;

Firſt, in all thoſe *doubts* which doe any way belong to our practiſe, diligent enquiry is to be made, that we may clearely perceive the truth and not *doubt*; becauſe while the minde remaines in *doubt*, the action muſt of neceſſity want that perfection which it would have, if it were done with Knowledge, and certainty of judgement. For the more certaine our knowledge is, touching thoſe things which we doe, the more *confident* we are in doing, and more *joyfull* when we have done them.

2 Oft times it is lawfull to doe a thing, though a *ſpeculative doubt* remaine, becauſe he that doth ſo, doth not neceſſarily doe either againſt a *doubting* Conſcience, nor without a *perſwaded* Conſcience; for notwithſtanding that *ſpeculative doubt*, he may aſſuredly conclude with himſelfe, that, that which he doth, ought to be done. As for example, A man poſſeſſeth a piece of ground lawfully, and begins to doubt whether it be his owne or not; yet if he know not, that it belongs to any other body, he may lawfully keepe the ſame ſtill, becauſe other things being conſidered, poſſeſſion is a better ground to keepe it, then doubting is to leave it.

3 It is not lawfull to doe any thing againſt a *Practicall* doubt; that is, a doubt whether the thing to bee done be lawfull: The reaſon is, 1. Becauſe a man cannot doe it of faith, *Rom.* 14. 23. 2 Becauſe, he that doth ſo, doth not ſufficiently abhorre ſinne: for willingly and wittingly he expoſeth

poſeth himſelfe to the danger of ſinning. 3. Becauſe he is not fully enough addicted to Gods will; for as he that doth that willingly, whereof he doubts, whether it be acceptable to his friend or no, doth againſt the law of friendſhip: ſo he that doth that, whereof he doubts, whether it be acceptable to God or not; doth againſt the law of love to God. 4. In things doubtfull, the ſafeſt way is to be choſen; but that is the ſafeſt part, which if we follow, it is certaine we ſhall not ſinne. As for example, A man doubteth whether *Vſury* be lawfull or not? the ſafeſt way is to abſtaine; for herein is no danger of ſinning.

Some of the Philoſophers had ſome knowledge of the equity of this rule, whoſe Iudgement ther eof *Tully* relates, and approves: Office: Lib. 1. *Thoſe give good counſell* (ſayth he) *who forbid to doe any thing whereof one doubts, whether it be juſt or unjuſt: the equity thereof is apparent in it ſelfe, becauſe Doubting imports, thought, or feare of being hurt.*

CHAP VI.

Of a ſcrupulous Conſcience.

Queſt. WHat is to bee done when the conſcience is ſcrupulous?

Anſw. For the underſtanding of this queſtion, we muſt conſider.

1 That a *Scruple* is a feare of the minde concerning its practiſe, which vexeth the conſcience, as a little ſtone that cannot bee diſcerned in a mans ſhoe, paineth his foote.

2 Every *feare* is not properly a *Scruple*, but that which ariſeth from *ſleight*, or *no* arguments.

3 One is *ſcrupulous* either in *examining* what hee *hath* done, or in *ordering* what he is to doe.

4 *Scruples* doe ariſe, (God ſo ordaining) to the end he may either puniſh or try men: ſometimes out of the ſuggeſtion of the Devill, ſometimes from want of knowledge, ſometimes from Melancholy, or ſome ſuch like conſtitution of body; ſometimes from the ſociety of ſcrupulous men.

5 A *Scrupulous* conſcience differs from a *Doubtfull* one, in this, that a *Doubtfull* conſcience doth aſſent to neither part of the queſtion, but the *ſcrupulous* conſcience doth aſſent to one, but is ſolicited to the other part, by a kind of feare.

Theſe things being ſet downe, it is anſwered to the queſtion. 1. (God being inſtantly called unto for grace,) one muſt labour diligently to *remove* theſe ſcruples, which reaſon can take away by due triall of the grounds of them. For then is the conſcience moſt quiet, when it hath

moſt certaine knowledge. 2 It helpeth much (if it may be conveniently) that the thinking upon thoſe things be ſhunned, from which ſcruples may riſe; for the fancy being once ſtirred, many thoughts ariſe, which cannot be ſuppreſſed againe, without great difficulty. As wee ſee in Tyles, that are linked together in order, if one happen to fall downe, the reſt will follow: and from hence are ſcruples multiplied in timorous conſciences.

3 Many ſcruples when they cannot well be taken away by ſome *contrary reaſon*, ought to be laid downe as it were by *violence*, refuſing to thinke or conſider of them. For ſo long as ſcruples are not actually applyed, they are not troubleſome: And ſome be ſo troubleſome that the weaker and more unskilfull ſort, can by no other means be rid of them. The bending of the mind attentively to remove a ſcruple by *reaſon*, doth often either *ingender* or *increaſe* a ſcruple: as for example, All people know that the name of God ought to be called upon daily; yet one may bee ſo vexed with impious thoughts, that this ſcruple may ariſe in a man, whether he ought to pray or not? Here it is not alwaies a ſafe way to examine theſe thoughts, nor yet to diſpute about this queſtion long, but to throw away this feare, as it were with violence, and to fall upon the duty of prayer ſo well as one can. 4 If they cannot be ſo removed, but that they doe ſtill moleſt, it is lawfull, and the beſt courſe, to do a thing againſt ſuch ſcruples. As for example, If there be any man that is ſo moleſted through the conſideration of his unworthineſſe, that he dare ſcarce be ſo bold as to come to the Lords Table, though he finde in himſelfe true Faith and Repentance; he may and ought notwithſtanding this ſcruple come to the Lords Supper. Neither is this to doe againſt Conſcience, but according to Conſcience. For a ſcruple is a raſh feare and without any ground, and ſo cannot binde to doe according to it; yea through cuſtome of doing againſt ſuch like ſcruples, Conſcience it ſelfe is made more ſtrong & ſetled.

CHAP. VII.

Of the attention of Conſcience to mens actions.

HItherto we have ſpoken of that *Syntereſis*, or Propoſition, whence Conſcience telleth what is Law. Now followes the ſecond part of the judgement, whereby a mans conſcience *beares witneſſe* of his fact according to that *law*. By reaſon of this act Conſcience is named a *witneſſe*, and in the common Proverbe, *a thouſand witneſſes*. It is likewiſe called a *Booke*, *Rev.* 20. 12. becauſe it is left written in mans minde, as it were in a regiſter, what he hath done, and with what intent, and at length is read and ſpoken of by Conſcience.

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The aſſumption of that practicall Syllogiſme wherein Conſcience conſiſts, is nothing elſe, but the *recognizing*; or conſidering of our action, or eſtate, as it hath reſpect to that *Law* which Conſcience giveth. For the better underſtanding of the nature hereof, ſome things muſt be made clear concerning the action which is *recognized*; and ſome things concerning the recognizing it ſelfe.

The *action* is either *agreeable* to that which Conſcience teacheth, or is *contrary* to it.

The *dictate of Conſcience*, whereunto an action is to be conformed, doth ſome time *goe before* and *accompany* the action, and ſometimes *follow it*. Againſt the dictate of Conſcience that *goeth before*, or *accompanieth* the action; we have an example in thoſe, of whom the Apoſtle ſpeakes, *Rom.* 1. 32. *Who knowing the judgement of God, that they which commit ſuch things are worthy of death, not onely doe the ſame, but have pleaſure in them that do them.* We have an example of an action committed againſt the judgement of Conſcience, *following* the fact, in thoſe Jewes which put *Chriſt* to death through ignorance, *Acts* 3. 17. 1 *Cor.* 2. 8. yet being afterwards better taught, they judged far other waies of their fact, then when they did commit it, *Acts* 3. 37.

Queſt. From hence ariſeth a hard queſtion, how a man can do any thing againſt the dictate of Conſcience which goeth before, or accompanieth his action? the Queſtion ariſeth thus. How a man ſins againſt his conſcience.

The *Will*, as it ſeems to many, cannot will or nill any thing, unleſſe *reaſon* have firſt *judged* it to be willed or nilled; neither can it *chooſe* but *follow* the *laſt practicall judgement*, and do that which *reaſon* doth dictate to be done: and by conſequent, the *will* cannot move againſt the determination of *conſcience*.

Anſw. For the unfolding of this matter, theſe concluſions are to bee laid down. It is ſo cleare that no man can queſtion it.

1 That many both may, doe, and doe againſt conſcience, as it is an *habite*, or * *Summary* of Principles: and in ſo doing, they do in ſome ſenſe, go againſt Conſcience. * *Synt*

2 Againſt Conſcience as it is an *act*, all thoſe do, who do any thing againſt that judgement which they had *actually*, and yet have *vertually* or in the principle, though actually they judge not as they have done formerly.

3 The *Will* cannot *will*, *deſire*, *chooſe*, or *follow* after any thing, without a *ſpeculative* apprehenſion of it, becauſe the object of the will is *knowne* Good No man was ever knowne to deſire what he no waies knew.

4 A *bare* and *ſimple* apprehenſion of the object, without any *practicall* judg-

Judgement, that forthwith it muſt be proſecuted, or avoided, may be ſufficient to draw forth the *act* of the *Will*. This appeareth ſufficiently in mad men, Infants, and in every undeliberate motion of the *will*. The reaſon of this is, becauſe a *good*, apprehended or knowne, hath all thoſe conditions, which are required to the Object of the *Will*. The *Will* is as able about its Object, as the *ſenſitive appetite* is about its: But *ſenſe* is ſtirred up at the apprehenſion of its Object, as the Eye at ſight of Colours, the Eare at Sounds, &c.

5 The *Will* can at pleaſure *ſuſpend* its act about that which is *apprehended* and *judged* to be good; without any *foregoing act of judgement*, that it ſhould do ſo; for if to *ſuſpend* an act, and to leave off acting, an *act of judgment*, be neceſſarily required; then to ſuſpend that judgment, another judgment is requiſite; and to ſuſpend that, another; and ſo *in infinitum*.

6 The *Will* can turne away the underſtanding from the *conſideration* of any object, which at preſent it apprehendeth and judgeth to be good, to the conſideration that it hath formerly apprehended and judged to be ſo. By reaſon of this commanding power, the *Will* is the firſt cauſe of unadviſedneſſe, and blame-worthy error in the underſtanding. When the *Will* doth firſt begin, to draw away the underſtanding from that, which it hath judged to be good, it doth it, by its owne inclination without any judgement that it ſhould doe ſo; otherwiſe theſe two judgements ſhould be together; namely, this ought to be followed, and this ought not, which were abſurd.

7 The *Will* can move it ſelfe, towards an object that is apprehended and judged good for profit or pleaſure in ſome reſpect, though reaſon judge that it is not lawfull but ſinfull. The reaſon is: 1. Becauſe whatſoever good the underſtanding propoundeth to the will, in this life, it propoundeth it with a kind of indifferency of judgement, as not having any neceſſary connexion, with the univerſall good. Upon which the will is naturally ſet and determined. Hence it is that *freedome* or *liberty* in an action, is ſaid to be radically in the judgement and reaſon. 2. Though the will be determined by the underſtanding in regard of the *ſpecification* or kinde of thing to be willed, becauſe it willeth nothing but that which the underſtanding hath firſt apprehended; yet in regard of *exerciſe* or act of willing, it moveth both it ſelfe, and the underſtanding with the reſt of the faculties. And hence it is that *liberty* is in the will *formally*, which ſhould not be true, if it were neceſſarily determined by the underſtanding. 3. If the judgement being right, the will could not but will aright; then before the firſt ſin of Angels and men, (which was in the *Will*) there muſt neceſſarily be an error in the Underſtanding: and if ſo, then the puniſh-

ment

ment of ſin ſhould be before the firſt ſin; for all Practicall error in the underſtanding; is either ſin, or the puniſhment of it. 4. If the will do neceſſarily follow the judgement of the underſtanding; then there ſhould (in proper ſpeaking) be no ſin of *malice*, diſtinct from thoſe ſins, which are committed through ignorance, or paſſion. But it is manifeſt, that this kind of ſin is found in Devils, and likewiſe in ſome men. 5. If the *Will* do neceſſarily follow the *Vnderſtanding*, then in Regeneration the *Will* it ſelfe need not be internally renewed by grace: for the inlightening of the Underſtanding would be ſufficient. But this is repugnant to Faith and Godlineſſe.

8 Though the *Will* doth not alwayes follow the *Judgement*, yet doth it ever follow that command whereto it is ſubject; and that agreeth oftentimes with *Judgement*. But this command though as touching the *direction*, it doth belong to the *underſtanding*; yet as touching the *power* and *efficacie*, it belongeth to the *Will*. From hence we ſpeak truly, and by the conſent of all nations, ſay, *I will Will*. *Volo velle*

CHAP. VIII.

Of Conſcience examining and reviewing actions.

WE are to treat next of that *reviewing*, which is converſant about our actions and ſtate.

1 I call this a *reviewing*, rather than a *knowledge*; Firſt, becauſe a bare and naked *knowledge* is not ſufficient for this act of Conſcience, but things muſt be weighed over and over. Secondly, becauſe there is a *knowledge* which goeth *before*, and accompanieth the action, but this *reviewing followeth* it.

2 This *reviewing* is a reflect act of the *underſtanding*, whereby a man underſtandeth, and with judgement, weigheth his own actions with their circumſtances. It is commonly called, *Conſideration or meditation on our wayes*. It is called in the Scripture, *A reſpect* or *beholding* by the minde, *Pſal.* 119.15. *Conſidering*, *Pſal.* 50.22. *Thinking*, *or thinking again*, *Pſal.* 119.59. *Laying of the heart*, *Hag.* 1.5. *A ſaying in the heart*, *Ier.* 5.24. *Saying to the heart*, *Hoſ.* 7.2. *Returning to the heart*, 1 *Kings* 6.47. *A Laying to heart*, *Jer.* 12.11. *Mal.* 2.2. and laſtly, *A proving* or *examining of our ſelves*, 2 *Cor.* 13.5.

3 The *cauſe* of the *reviewing* of our actions ought to be; Firſt, a care to pleaſe God in all things. Secondly, a fear of ſinning; for if we *review* our actions upon other grounds, it is not an act of *Conſcience*: becauſe it reſpecteth not the *judgement* of God, which without doubt, it is neceſſary an act of Conſcience ſhould do.

4 The *manner* of this *reviewing* doth conſiſt in theſe two things; First, that we conſider our own actions, not *materially* onely, but *formally* alſo, that is, that we conſider not onely, what we have done, as it is an *Natura actionis Modus.* *action*, but likewiſe what, and after what manner it is done, as it is *good* or *evill*. As for example, It is not an act of Conſcience, for a man to thinke, whether he hath overcome his Adverſarie, or not; but whether in ſo doing, he hath committed murder or nor? whether it be juſt, or unjuſt, that he hath done? 2. The *actions* and the *rule* muſt be compared togethe. For as he that ſpeaketh the truth, knoweth not that he ſpeaketh truth, unleſſe he compares his ſpeech with the thing it ſelfe; ſo he that doth well or ill, cannot know the ſame, unleſſe he compare the fact with its proper rule. The rule of this triall or judgement, muſt not be our *naturall reaſon*, the *cuſtome of others* or the like; but the *Law*, or *revealed* will of God; For otherwiſe Gods judgement is not reſpected (to which Conſcience looketh) but mens.

5 The *time* which is to be allotted to this *Reviewing*; In regard of evill deeds, is in Scripture noted, ſometimes to bee before ſome *threatning* of God, 2 *Sam.* 24. 13. ſometimes after a *threatning*, but before the *judgment* be executed, *Mal.* 2. 2. and ſometime after that God hath *inflicted* his *judgments*, *Hag.* 1. 5. but the ſooner we go in hand with it, the more acceptable it is unto God, and more profitable it is unto us. Hence it is, that this *Meditation* of what we do dayly, is reckoned amongſt the dayly exerciſes of the godly, *Iob.* 1. 5.

6 Through want of this *Reviewing*, comes. 1. *Impenitency* in the greateſt ſins, *Iſai.* 44. 18. *Eccleſ.* 4. 8. *Preſumption* in greateſt miſery, *Rev.* 3. 17. and ſo great a *Stupiditie*, and thoſe which know many other things, are altogether ignorant of themſelves, and what they do. Hence it is that ſome after they have ſworne raſhly, and are admoniſhed of their ſin, almoſt with the ſame breath affirme with an oath, that they did not ſweare.

7 The peculiar effects of this *Reviewing* of our waies, are. 1. In regard of God, *Aright judgement* of our waies, *Ezek.* 19. 25 and *thankefulnes.* 2. In reſpect of our ſelves, *Humility*: and 3. In reſpect of others, *Equity*, and *Gentleneſſe*, *Tit.* 3. 3, 4.

CHAP. IX.

Of the application of the Law (by Conſcience) to the perſon, upon the Reviewing of the Action.

1 THe third act of Conſcience followeth, whereby the concluſion is gathered from the premiſſes. This concluſion is an act of Conſci-

ence,

ence, whereby a man applyeth unto himſelfe the Law of God, which concerneth either his action or condition.

2 This concluſion therefore dependeth partly on that generall Law, which is pronounced by the *Syntereſis*, in the *major* Propoſition; and partly, on that *Reviewing* of the action or condition which is contained in the *minor* Propoſition. So that it gathereth together the ſtrength of the former acts of Conſcience, and maketh the judgement thereof perfect.

3 Like as therefore Conſcience is a *Law* in the *major* Propoſition, *Rom.* 2.14. and in the *minor* a *Witnes*, *Rom.* 2.15. So in this concluſion, Conſcience is moſt properly a *Judge*, 1 *Ioh.* 3.20. For as in the Propoſition Gods *Law* is declared, and in the Aſſumption, the fact or condition of man is examined, according to that Law; So in the concluſion, the ſentence concerning man is pronounced according to his *fact*, or *condition*, by vertue of the *Law* that hath bin declared.

4 It is well defined therefore by *Application*, becauſe in ſuch a concluſion, Gods Commandement and mans fact are mutually joyned together, and as it were linked with man, whilſt both paſſe ſentence on him.

5 This *Application*, though in its own nature it follow the former acts of Conſcience, like as the concluſion of a ſyllogiſme is ſaid to follow neceſſarily from the premiſes yet through mans fault it falleth out often, That Conſcience doth not do it for a time. Both Propoſition are granted, yet the concluſion is not made; as for example; A man may in generall know and grant that every man that worſhippeth not God, is curſed: and may alſo be conſcious to himſelfe, that he is no true worſhipper of God, and yet not judge himſelfe accurſed. One may alſo underſtand ſufficiently, that God is ready to pardon him who repenteth of his ſins; He may likewiſe have witneſſe in himſelfe of his owne repentance: yet cannot preſently apply to himſelfe pardon, and the mercy of God. The flow of conſcie in the ma king of Applica on.

6 This ſtaying, or hindering the concluſion, is more uſuall in paſſing Judgement upon evill actions, but happeneth ſometimes alſo in ſuch, as are good.

7 Wee have an example of the firſt ſort in thoſe *Iewes* of whom the Apoſtle ſpeaketh. *Rom.* 2. 18. 20, 21. And in *David* himſelfe. 2 *Sam.* 12. 5 6. who knew well enough, what his moſt evill fact deſerved by law, and likewiſe could not be ignorant of that which he had committed: but halted in the application of the concluſion.

8 An example of the latter kind, wee have in all thoſe Beleevers who repent truly, yet for a long time cannot apply Gods mercy to themſelves. The cauſes why Sinners do it not, are; 1 Becauſe they do not conſider ſeriouſly enough, Gods law, and their owne facts; for the concluſion proceeth

deth from the *power* and *efficacy* of the *premiſſes*. 2. Becauſe they have flat contrary concluſions in their Judgements to the Law of God. *Deut.* 29. 19. 3. Becauſe they are afraid of, and avoid theſe concluſions of Conſcience, as moſt oppoſite to themſelves and their purpoſes. *Ioh.* 3, 20. 4 Becauſe they are careleſſe and forgetfull of ſuch things, *Iam.* 1. 23. 25 From ſuch like cauſes wicked men uſe to gather falſe concluſions, and deceive themſelves, *Jam.* 1. 22.

9 The cauſes why believers, and godly men, oftentimes doe not conclude for their owne conſolation, are 1. Some prevailing temptation. 2. The remnants of unbeliefe, which remaine even in thoſe that are regenerate. 3. The greatneſſe of that mercy which they ought to apply unto themſelves. And 4. The Conſcience of their owne unworthineſſe, eſpecially, after they have committed ſome grievous ſin.

10 Becauſe of this ſlowneſſe in men to conclude, and apply, there is a neceſſity laid on all Miniſters, not onely to declare Gods will generally; but likewiſe ſo farre as they are able, to helpe, and further, both publikely and in private, the application of it, ſo farre as mens condition and conſciences require.

CHAP. X.

Of the effects of this Application, in the Conſcience it ſelfe.

1 FRom the *concluſion* of Conſcience, ſome effects follow, according as the judgement *thereof* is.

2 Theſe *effects* are either *acts* of Conſcience, which are vertually contained in the concluſion, or *affections* and *acts* of the will, which ariſe from thoſe acts of Conſcience

3 Amongſt the acts of Conſcience, ſome there be that *reſpect* that which is *well done:* ſome reſpect *ſin.*

4 Thoſe that reſpect what is *well done*, are *Excuſing*, *Abſolving*, and *Approving*, *Rom.* 2. 15.

Excuſing Conſcience. 5 *Excuſing* is an act of Conſcience, whereby a man is freed from the guilt of ſinne in what he hath done: For *excuſing* here is not taken in that ſtrict ſenſe, whereby it ſignifieth a *leſſening* or *extenuating* of the fault, but in that ſenſe which importeth, a perfect taking away of the fault and guilt.

Abſolution Conſci- 6 *Abſolution* is an act of Conſcience, whereby it pronounceth a man need not fear puniſhment for what he hath done.

7 Theſe two acts are tyed ſo cloſely and faſt together with a bond that cannot be looſed, that they differ onely in our *apprehenſion* not *really*, For

excuſing

excuſing doth moſt properly reſpect guilt, and *Abſolution* the puniſhment: but neither is the guilt taken away ſo long as the puniſhment remaineth; neither doth the guilt remaine, the puniſhment being once taken away.

8 *Approving* is an act of Conſcience, pronouncing that a man in his action hath pleaſed God. Approbation of Conſcience.

9 *Abſolution* and approbation differ from *Excuſing* in this, that in *Excuſing*, Conſcience doth the part of the *Law*, and hath reſpect unto God, as he is a *Iudge*, before whoſe judgement ſeat it excuſeth a man as a *witnes*; but in *Abſolving* and *Approving*, Conſcience properly doth Gods part, and hath reſpect unto man, whom like a *Iudge* it abſolveth, and approveth.

10 The acts of Conſcience, which reſpect ſinne, are *Accuſation* and *Condemnation*.

11 *Accuſation* is an act of Conſcience, convincing and proving a man to be near unto puniſhment, becauſe of his ſinne. Accuſation.

12 *Condemnation* is an act of Conſcience, judging a man that is guilty to the puniſhment of eternal death. Condemnation.

13 *Accuſation* and *Condemnation* differ in the ſame degree and manner, that *Excuſing* differeth from *Abſolution* and *Approving*.

14 *Accuſation* and *Condemnation* ſometimes follow preſently upon the fact, as in *David*, 2 *Sam.* 24. 10. Sometimes a little while after it, as in *Iudas*, *Matt.* 21. 3. Sometimes a long time after, as in *Ioſephs* brethren, *Gen.* 42. 21, 22. For a man is not free from them by length of time, but by repentance onely.

CHAP. XI.

Of the affections which ariſe from the judgement of Conſcience.

1 THe firſt affection that riſeth in the heart, from excuſing, abſolving, and approving of conſcience, is Joy, whereby a man taketh delight in that he hath done well, as in a true good that is come to him, *Prov.* 15. 15. 2 *Cor.* 1. 12. Now this Joy differeth much from laughter, and vaine Joy: 1. Becauſe it maketh the heart glad. 2. Becauſe it is a ſerious diſpoſition of the heart, not a light ſtirring of it. 3. Becauſe it hath a good ground and therefore growes ſtronger by right meditation. 4. Becauſe it bringeth forth ſound and good fruit. None of which things are to be found in common and ordinary laughter and joy, *Eccleſ.* 2. 2. Joy.

2 The ſecond affection is *Confidence*, whereby the heart is ſetled and ſtrengthned againſt the feare of evill, and the weake hope of good, *Prov.* 10. 9. & 28. For all miſerie ſpringeth from ſinne; and to thoſe that do well, all good things are promiſed, 1 *Tim.* 4. 8. Confi-

3 The firſt affection riſing from the accuſation and condemnation of *Conſcience*, is Shame, whereby a ſinner is diſpleaſed with himſelfe, in and for that ſinne he hath done. For ſinne alwaies changeth a man from better to worſe, *Gen.* 5. 7. This ſhame if it be becauſe of ſinne, and if it make a man forſake it, it is one of the ſignes of repentance, *Rom.* 6. 21. as impudeney in ſinne, is alwaies a token of an impenitent and loſt man.

4 The ſecond affection is Sadneſſe, or Sorrow, whereby the heart is troubled, becauſe of the evill that is come upon it, 1 *Sam.* 25. 31. *Acts* 2. 37. For the accuſing and condemning of Conſcience, doth not onely make the ſinne, and the guilt thereof to be in a manner preſent, but likewiſe the puniſhment.

5 The third affection is Feare, whereby the heart flyeth from the evill that hangeth over it, and from God himſelfe, as from a ſevere Judge, *Gen.* 3. 10. *Prov.* 28. 1. *Revel.* 6. 16. becauſe the fulneſſe of miſery is expected. The great degrees of this feare, are called trembling and horror.

6 The fourth affection is Deſpaire, whereby the ſoule caſts away all hope of eſcaping, *Heb.* 10. 27.

7 The fifth and laſt, is anguiſh and vexation of ſpirit, becauſe of the miſery, which lyeth on it. This is that ſpirituall worme, that perpetually tormenteth the damned ſoules in hell. *Mark.* 9. 44. *Iſai.* 66. 24.

CHAP. XII.

Of a good Conſcience.

HItherto we have ſpoken of the nature of *Conſcience*, according as it was laid downe it the *definition*: Now followeth the *diſtribution of Conſcience*, according to its *adjuncts*.

1 Conſcience is either *good* or *evill*:

2 Conſcience may be called *good*, either for its *honeſty* and *integrity*, or for its *quietneſſe* and *peace*.

3 That Conſcience is *honeſtly good*, whoſe judgement is Right and Powerfull.

4 That the Conſcience therefore *be honeſtly good*, it is required: 1. That it *uprightly* and *ſincerely judge* that thing to be good, which *God judgeth ſo*; and that to be *evill*, which *God judgeth evill*. This *uprightneſſe* muſt firſt be in the judgement, of what is to be done, which belongeth to the *maior* Propoſition; and 2. in the judgement of what hath *been* done, which belongs to the *minor*.

5 To a Conſcience *honeſtly good*, its 3. required that it *excuſe*, *abſolue*, and *approve* a man in what is *well done*; and *accuſe* and *condemne* him, for what is *evill*.

9 Con-

6 Concerning the firſt office, which conſiſteth in *Excuſing*, *Abſolving*, and *Approving*, there is no controverſie amongſt Divines. But of the ſecond, which conſiſteth in *Accuſing* and *Condemning*, ſome doubt, and thinke that the *goodneſſe* of Conſcience doth no wales conſiſt therein, but in *Excuſing* onely.

7 They bring two reaſons: 1. Becauſe *Adams* conſcience by creation, did onely *Excuſe*, and not *accuſe*. 2. Becauſe a good Conſcience is troubled and wounded when ſinne is committed, and occaſion is miniſtred to *accuſe*. But the firſt reaſon is not good; becauſe though Conſcience in ſtate of innocency, did not *accuſe actually*, yet had it a *power* to *accuſe*, if there had bin occaſion. Neither could the Conſcience be more blamed for *accuſing* and *condemning* juſtly, then the *Law it ſelfe*, & the *chiefe Iudge*, who did ſo after ſin had once entred, and not before.

8 So farre is the *juſt Accuſation* of Conſcience from being to be blamed, that Sinners have moſt need of it, as the onely way to make them repent them of the ſinnes which they have committed. For to the end a Sinner may eſcape Gods *judgement*, he muſt *Iudge* himſelfe: that is, doe juſtice and judgement upon himſelfe, as in Gods roome, whom he hath offended, 1 *Cor.* 11. 31. He doth this, by pleading Gods cauſe againſt himſelfe, that is, by *accuſing* himſelfe, *witneſſing*, *alleadging*, and *confeſſing*, or by *acknowledging* Gods Law againſt himſelfe, by revealing the ſecrets of his heart, and his hidden filthineſſe, to his owne ignominy and ſhame. Then by *condemning* himſelfe, that is, by declaring what torment and puniſhment God may juſtly inflict upon him; or by Proclaiming of himſelfe guilty of everlaſting death. Vnto this judgement of Conſcience, ſtirring up ſuitable affections; if God of his great mercy adde a *change* of *minde*, with an *appealing* by Faith to the Iudgement Seate of Gods mercy in Chriſt; then is that true (which ſome uſe to ſay) that the *Iudgement* of *repentance maketh voide the judgement of puniſhment*; *that the accuſation, witneſſing, and condemnation to wrath to come, are prevented by theſe Actions which ſupply their roomes*; *Yea, that God himſelfe, in Chriſt ſhall be an Advocate, a Witneſſe, and Iudge*; *for thoſe that have pleaded againſt themſelves, in the court of Conſcience by repentance*. Panitens iudicium vacuat

9 Neither are webound onely to this *Accuſation* and *condemnation* of our ſelves, as to a *meanes* of *Salvation*, but by *naturall juſtice* alſo. For if wee ſinne againſt a man, we ought to doe him juſtice on our ſelves, by *Accuſing*, *Condemning*, and *Acknowledging* our offence; much more then are we bound to doe this to God. Beſides, we are *related* to God as his *ſervants*, by which we are bound to take his part in all controverſies, debates, or quarrells, that he hath againſt ſinne, and chiefely againſt our own

ſinne,

ſinne, which doth us moſt hurt, and againſt which we are able to doe much more, then againſt other mens. Adde to theſe, the conſideration of the *equity* of it, if we be bound (when it will be no hurt to us) to aſſiſt a brother, in any of his lawfull and juſt ſuits, or judgements, either in appearing as a *Witneſſe*, or as an *Accuſer*, in his behalfe: how much more are we bound to doe the ſame for God? for without compariſon, each perſon is more bound to ſticke cloſe to God, then to himſelfe: and to aſſiſt God by *accuſing*, *teſtifying*, *judging*, though it be in the controverſie which he hath againſt himſelfe.

Theſe particular illuſtrations (which upon another occaſion are propounded and urged by *G. P.*) I have thought good to relate, both for the light which they give to this preſent queſtion, and for the excellent uſe, that they have in exhortations to the practiſe of repentance.

10 The ſecond reaſon (wherein the *trouble* of conſcience upon *accuſation*, was brought to prove that an *accuſing* Conſcience, could not be *good*) is alſo of no ſtrength: Becauſe that trouble and wounding, is either the *accuſation* it ſelfe, or an *affection* following it. The ſame Iudge that condemneth rightly and juſtly, may, and uſeth to be ſorrowfull, that he hath occaſion to doe ſo: for he abſolveth more willingly thoſe that are good, then he condemneth malefactors.

11 To ſpeake home to the matter; The act of *Accuſation followeth* indeed from ſin, not as a *ſin*, but a *puniſhment*; Conſcience therefore *accuſing*, ſo farre as it *accuſeth* rightly, is *honeſtly good*, though in reſpect of the trouble it bringeth, it uſeth to be called evil, as al other puniſhments are. It may alſo be called evill, becauſe the ground of it is alwaies ſome ſin cõmitted.

12 Thirdly, that the Conſcience be *honeſtly good*, it is requiſite that by this upright judgement, it *ſtirre* up *ſtrongly* to *doe good*, and *draw backe ſtrongly* from that which is evill, *Heb.* 13. 18. but this cannot be done by Conſcience alone, there muſt be alſo a good diſpoſition, and bent of the *Will*, anſwerable to the judgement of Conſcience.

13 A Conſcience *peaceably good*, is that, which *Excuſeth*, *Abſolueth*, *Comforteth*, *Acts.* 24. 6. Hence alſo unto a good Conſcience, in this reſpect, doe belong the affection of *Ioy*, *Confidence*, *Security*, and *Freedome*.

14 A Conſcience that is both *honeſtly* and *peaceably good*, is that, which by the Apoſtle is called *pure* and *cleane*, 2 *Tim.* 1. 3. *Beautifull*, *Heb.* 13. 18. *Without offence*, or *not offended*, which is the conſolation and rejoycing of the faithfull, 2 *Cor.* 1. 12. To keepe which, they are content to ſuffer all ſorts of trouble *unjuſtly*, 1 *Pet.* 2. 19.

15 Conſcience ſince the fall, or after ſinne, is made good againe: 1 By the blood of Chriſt applyed through Faith, whereby the *guilt*, *accuſation*.

ſation, and *condemnation* of it, are taken away, *Heb.* 9. 13. 14. and 10. 22. 2. By the vertue of the ſame bloud, in *repentance* and *ſanctification* of the ſpirit, 1 *Tim.* 1. 5. *Acts.* 15. 8 9. whereby beleevers haue a ſetled and conſtant purpoſe to ſerve God. 3. By the *witneſſe* of the *Spirit*, whereby we are aſſured of the grace of God, not onely for the preſent, but alſo for the continuance of it, to the doing of every good worke, *Epheſ.* 1. 18 14. *Rom.* 9. 5. & 1 *Pet.* 1. 5 6.

16. A good Conſcience is maintained by that *exerciſe*, whereof the Apoſtle ſpeaketh, *Acts.* 24. 16. Now this *exerciſe* doth chiefly conſiſt in theſe things: 1. That the feare of God bee alwaies lively and freſh in our hearts, *Pſal.* 36. 2. For this maketh us looke what Gods judgement is, in all things, *Pſal.* 119. 6. 2. That we meditate on Gods Law both day and night, *Pſal.* 1. 2. For by this the *Major* Propoſition or Rule whereby Conſcience judgeth, is eſtabliſhed. 3. That we examine our owne waies with quicke and ſharpe judgement, *Pſal.* 4. 5. For this inferreth the application in the *Minor* Propoſition 4. That by daily repentance and renewing of Faith, we waſh off the filth that we contract, 1. *Iohn* 3. 3. For therein lyes the ſtrength of the concluſion or judgement of Conſcience.

CHAP. XIII.

Of a weake, and of a ſtrong Conſcience.

1 A Good Conſcience admits of degrees, for which cauſe it is by the Apoſtle diſtinguiſhed, into a *weake* and a *ſtrong* Conſcience, *Rom.* 15. 1.

2 A *weake* Conſcience is that which is purged by unfained faith, but is troubled with theſe imperfections, which all believers, for the moſt part do outgrow by time.

3 True *Faith* is ſuppoſed to be in a *weake* Conſcience, for he that is *weake*, is a *Brother*, *Rom.* 14 15. 21. not to be *condemned or ſet at naught*, v. 10. *One for whom Chriſt hath dyed*, 1 *Cor.* 8. 11. This Conſcience therefore being good, differeth in kind from that which is weak through *malice*, *preſumption*, or *ſuperſtition*.

4 The *imperfections* wherewith this weak Conſcience is diſeaſed, are, 1. Lacke of knowledge, becauſe as yet it underſtandeth not well what is lawfull and pure, 1 *Cor.* 8. 7. *Rom.* 14. 14. This weakneſſe of Conſcience, is called the *weakneſſe of Faith*. *Rom.* 14. 1. The imperfections of a weake ſcience.

5 The ſecond imperfection which dependeth on the firſt, is in *Affection*, becauſe it eaſily is made *ſorrowfull*, and *diſquieted*, when it ſeeth others doe that which it ſelfe approveth not, *Rom.* 14. 15. *Becauſe of meate thy brother is grieved.*

6 The third imperfection is in *Iudgement*, becauſe it quickly Judgeth and condemneth the liberty of others, 1 *Cor.* 10. 29. *Rom.* 14. 3. 15. *Why is my liberty judged by another mans conſcience? Let not him that eateth deſpiſe him that eateth not.*

7 The fourth imperfection, is in the *purpoſe and ſetlednes of heart*, being eaſily drawne to what is evill. 1 *Cor.* 8. 10. *For if any man ſee thee which haſt knowledge, ſit at meate in the Idols Temple: ſhall not the Conſcience of him which is weak, be emboldened to eate thoſe things, which are offered to Idols?* From this, a man is moſt properly ſaid to be offended, ſcandalized, wounded, deſtroyed. *Rom.* 14. 21. 1 *Cor.* 8. 9. 12. *Rom.* 14. 15.

8 A *ſtrong* Conſcience, is that which is *eſtabliſhed* in the truth. *Rom.* 14. 5. *Perſwaded in his own mind.* 2 *Pet.* 1. 12. *Ye know and are eſtabliſhed in the preſent truth.*

9 This *ſtability* conſiſteth in *knowledge*, yet not ſo much in the *clearnes* thereof, as in the *certainty*. 1 *Cor.* 8. 4. 7. *We know that an Idoll is nothing the world*, but *there is not in every man that knowledge, & their conſcience being weake is defiled.* For certainty belongeth more to Faith, which we are here to underſtand by Conſcience, then evidence or clearneſſe, which belongs to knowledge, taken in the proper ſenſe. 2, In ſuch an affection, whereby it is alwaies willing to bear with, and beare the infirmities of others, *Rom.* 15. 1. Wee which are *ſtrong* ought to *beare* the infirmities of the *weake*. 3. In judging ſo, as that nothing be ſet before a brother, at which he may ſtumble or fall, *Rom.* 14. 13. but judge this rather, that no man put a ſtumbling blocke, or an occaſion to fall in his brothers way. 4. In ſuch a reſolution and ſetledneſſe of heart, whereby it is ſo ſtrengthened in truth and godlineſſe, that it cannot eaſily be removed, *Heb.* 13. 9. It is a good thing that the heart be eſtabliſhed with grace.

CHAP. XIV.

Of an evill Conſcience.

1 CONſcience is ſaid to be evill, either becauſe its acts are ſins, or becauſe it brings *trouble* and *ſorrow*.

2 A Conſcience evill becauſe of ſin in its acts, is that which giveth not a right and powerfull judgement; ſuch is the Conſcience of all men that are unregenerate, for it is in men according as originall corruption is. Of this a *polluted Conſcience* is not the ſmalleſt part. *Tit.* 1. 15.

3 The firſt fault of an evill Conſcience is *blindnes*, whence it judgeth of *good* and *evill* no otherwiſe then one that is bodily blind uſeth to judge of colours: *He calleth good evill*, and *evill good*, *Eſai.* 5. 20.

4 The

4 The ſecond fault, is a kind of *ſpirituall dulneſſe*, whence it neither ſtirreth up powerfully to that, which it ſeeth is good, nor draweth backe from that which it acknowledgeth *evill*, *Rom.* 1.18. Which *withhold the truth in unrighteouſneſſe*.

5 The third fault, is *falſe-witneſſe bearing*, which principally appeareth in *excuſing*, and *accuſing falſely*.

6 An *evill* Conſcience doth *excuſe falſely*, either when it doth not *accuſe* where it ought, or *abſolveth* and *approveth* where it ought to *accuſe* and *condemne*.

7 The former fault is eſteemed as a piece of Religion, by the dangerous Sect of Libertines, who place their chiefe happineſſe and perfection to have the ſenſe of ſin extinguiſhed.

8 It prevaileth alſo in all thoſe, who being free from great and groſſe ſinnes, do ſeeme unto themſelves to be as it were perfect, and not to be blamed for any ſin, *Luke* 18.20. *Marke* 10.20. All *theſe things have I obſerved from my youth.*

9 The ſecond ſort of *excuſing falſely*, when an evill Conſcience approveth, where it ought to condemne; is chiefly to be found in thoſe that are ſuperſtitious. They *think to be heard through their much babling*. Joh. 16.2. *The time commeth that whoſoever killeth you, will thinke that he doth God ſervice*, Rom. 10.2. *I beare them record that they have a zeale of God, but not according to knowledge.*

10 A *falſe accuſation* of an evill conſcience is, when it accuſeth and condemneth, where it ought to *excuſe*: *viz.* For well doing: *Rom.* 14.22. Happy is he that condemneth not himſelfe in that thing which he alloweth.

Conſcience *evill*, through trouble and ſorrow is that, which accuſeth and condemneth. 1 *Ioh.* 3.20. If our heart condemne us.

12 When Conſcience is evill in this kinde, theſe affections follow. Sadneſſe, Feare, Anguiſh.

13 This Conſcience is honeſtly good, if it accuſe juſtly: it is ſinfully evill, if it doe it unjuſtly.

14 A Conſcience evill through trouble, and honeſtly good, is to be found both in believers and unbelievers. In ſuch as believe not, it is a preparation unto true repentance and faith. *Acts.* 2.37.

25 A Conſcience evill, both through trouble and ſinne, is common alſo both to believers and thoſe who believe not. But in thoſe that believe, there is a principle of grace, by ſtrength whereof they are upholden, they wreſtle and withſtand, and by little and little are healed of it.

CHAP. XV.

Of divers degrees and ſorts of an evill Conſcience.

1 AN evill Conſcience may be diſtinguiſhed into divers degrees: 1. In reſpect of defect, into a benummed, ſtupid, and ſeared. 2. In reſpect of exceſſe, into a troubled and deſperate one.

2 A benummed conſcience is that, which is ſo dull and heavy in its acts, that there followes no ſtrong ſtirrings of heart after it; nothing to purpoſe comes of it. Thoſe that have ſuch a conſcience, are oppreſſed with a kind of ſpiritual ſleepe, wherein the ſenſe of conſcience is ſo bound, that it is no more moved, then a man that ſleepeth is by his owne dreames.

3 This dulneſſe appeareth, 1. In a *dull* or *faint pricking* on to good: We have an example in *Agrippa*, *Acts* 26. 28. *thou almoſt perſwadeſt me.*

4 It appeareth ſecondly in a *dull accuſation* for the evill that is committed, we have an example in *Saul*, 1 *Sam.* 24. 18.

5 The cauſe of this *benummednesſe* in many that are not apparantly wicked, is a certaine *carnall ſecurity*, which creepeth ſecretly upon them, from long peace and proſperity, *Ier.* 48. 11.

6 A *ſtupide Conſcience* is that, which doth not its office in *accuſing* and *condemning*, unleſſe it be for the *greateſt ſinnes*, and when it is forced by moſt *grievous Iudgements*. For like as men ſicke of a *Lethargie* or *Drowſineſſe*, are not wakened commonly, unleſſe it be through ſome great noiſe: ſo likewiſe this Conſcience is not moved, unleſſe it be by the thunder of Gods Iudgements. Wee have an example in *Pharoah*. *Exod.* 8. 9.

7 The cauſe of this *ſtupidy* is *unbeliefe*, and *cuſtome* in *ſinning*, which taketh away the ſenſe of it.

8 A *ſeared* or *cauterized Conſcience*, is that which no waies *can be moved*, no not by *greateſt ſins*, 1 *Tim.* 4. 2. Which have their *Conſciences ſeared with an hot Iron*: This ſort of Conſcience is found chiefly in thoſe, who after they have been *enlightened*, againſt their Conſciences doe give up themſelves to a wicked life.

9 In theſe the *Syntereſis* it ſelfe, or *Law of Conſcience*, hath its courſe ſtopped, and for time it is in a manner extinguiſhed, *Iude.* 10. Whatſoever they *know naturally*, as beaſts which are without reaſon, in thoſe things they corrupt themſelves. This ſuppreſſing of the naturall practical knowledge, which is ingrafted in all men, is by the Philoſophers called ἀναλγησια, becauſe ſuch kind of men are changed as it were into ſtones, as in the Scrip-

Scripture they are said to have a *hard* and *stony* heart, by other Philosophers it is called ἀνοία; and ἀναισθησία because such men become altogether brutish. 2 *Pet.* 2. 12. Or rather put on the nature of the Divell. *Ioh.* 8. 44.

10 The signes of such a kinde of Conscience are, 1 If one rejoyce *in* sinne. *Prov.* 2. 14. 2 If after he hath sinned he will not bee reformed, *Prov.* 24. 22. 3 If he give up himselfe to commit knowne sinne, with all his might striving to sinne more then others. *Ephe.* 4. 19. *Si emaculabit.*

11 Contrary to this evill Conscience, or hard heart, is a *tender Conscience* which is easily moved by the word of God, whereof we have an example in Iosiah. 2 *Kings.* 22. 19. Because thine *heart did melt* and thou hast *humbled* thy selfe before the Lord, when thou *heardest* what I spake. A tender Conscience.

12 A *troubled Conscience*, is that which *accuseth* in such a manner, that it suffereth not the Conscience to be at rest. A troubled Conscience.

13 It bringeth with it an *astonishing* feare, and *oppressing* greife.

14 It is called in the Scripture, *sadnesse*, a *casting downe*, *affliction*, or *disquieting* of the minde, a *broken spirit*, *Prov.* 18. 14.

15 A *troubled Conscience* is sometimes *honestly good* and sometime *sinnefully evill*.

16 *Honestly good* it is, when it *accuseth justly*. This is properly in those which yet beleeve not in Christ: but happens sometimes to be in those, who have true Faith.

17 In those which yet beleeve not, the Conscience *evill* indeed *through trouble*, but *honestly good*, doth make this kind of Syllogisme.

He that beleeveth not in Christ, is subiect to the wrath of God:
But I beleeve not in Christ:
Therefore, *I am subiect to the wrath of God.*

This whole argument is to be granted; The onely way to pacifie such a Conscience is, to bring him that is so troubled, into another state, by true conversion and Faith. For then the *Minor* of that Syllogisme, which before was true, will be false, and may lawfully be denied.

18 In such *as have true Faith*, After grievous sinnes, which waste the Conscience, the Conscience *Evill through trouble*, but *honestly good*, maketh this kind of Syllogisme.

He that hath sinned grievously, and hath not duely repented of his sinne, cannot by true Faith finde comfort in God.
I am such a one.

Therefore, *I cannot by true Faith comfort my ſelfe in God.*

Here likewiſe muſt Conſcience *accuſing* be beleeved, and true Repentance be gotten, that he who is ſo troubled, may at length rightly deny that Aſſumption.

19 A *troubled Conſcience, Evill through fault*, or *faulty in being troubled*, is moſt properly in thoſe that are true beleevers. For although unbeleevers doe ſinne moſt highly, in not ſeeking after the true remedy in Chriſt, when Conſcience accuſeth juſtly, (but either fall downe under the burden, or through hardneſſe of heart keepe out trouble, or ſeeke eaſe from things that are moſt vaine, as it were from the leaves of the Figge tree) yet the ſinne properly is not in the judgement of conſcience, or in conſcience ſo judging them, but in the concluſions, which are deduced and drawne from it.

20 The Conſcience of Beleevers is ſinfull, in being troubled, many wayes. In ſuch a caſe the reaſoning of Conſcience is diligently to be examined. For the *major* or *minor* may, and ought alwaies to bee denied and confuted, that Conſcience may be healed. As it is in thoſe Accuſations which come from want of ſenſe of Gods favour, from the ſenſe of Gods wrath, from outward afflictons, from horrid temptations to ſinne, and from divers kinds of ſinnes.

Deſpairing Conſcience.

21 A *Deſperate Conſcience* is that which ſo *accuſeth* and *condemneth*, that it taketh away not onely *quietneſſe* and *peace*, but *hope* alſo of any quietneſſe, or remedy.

22 That manner of *Deſpaire*, that taketh away all ſuch *Hope* as may come from our merits, or ſtrength, is honeſtly good,

23 But that kinde of *Deſpaire*, which in this life taketh away all ſuch *hope* as commeth from the *free mercy* of God, is not onely *Evill* in reſpect of *trouble* and *vexation*, but *of ſinne*.

24 The *Deſpaire* of the damned, which utterly rooteth out all *hope of* remedy, is the *bottomleſſe* pit of miſery,

25 Hence it is, that a *Deſperate Conſcience* (fully repreſenting al ſinnes, together with their exceeding great and unpardonable guilt, and Gods fearefull wrath abiding upon Sinners, with the endleſſe miſery that followes thereon) is Gods moſt powerfull meanes to torment the Reprobate; like unto a worme, that moſt ſharply biteth and gnaweth their hearts for ever: *Mar. 9. 46.* their *Worme dyeth not*.

26 To *Trouble* and *Deſpaire*; *Full Peace, Tranquillity*, and the *joy of a good Conſcience* are contrary: which properly riſeth from perfect hope in God, whereby the unchangeable enjoyment of happineſſe, is apprehended.

27 Hence

27 Hence it is, that a *good Conſcience*, that is *perfectly peaceable, and joyfull* (as it repreſenteth to the ſoule, a full deliverance from the *Evill*, both of ſinne and puniſhment, Such a life to be led with God, as is without all trouble or end, conſiſting in union and communion with him in peace, and greateſt joy) is the *formall* and *eſſentiall happineſſe* of the Saints in the life to come: *Matt.* 25. 21. 23. Enter into thy Maſters *Ioy*: *Joh.* 15. 11. That my *joy* might remaine in you, and that your *Ioy* might be full; 1 *Pet.* 1. 8. Rejoyce with *joy unſpeakeable, and glorious.*

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A Summary Collection of the former Treatiſe, according as it was ſet forth in a publike Diſputation, to encourage and ſtirre up to the ſtudy of Practicall Divinity.

DIVINE POSITIONS concerning Conſcience.

KNowledge puffeth up; Love edifieth: But greateſt conſcience ought to be made of edifying the Conſcience. 1 Cor. 8. 1. 10.

2 *Conſcience is a mans judgement of himſelfe, according to Gods judgement of him.* Iſai. 5. 3.

3 *There is a certaine inclination of the will, whereby it can naturally both ſtirre up the underſtanding to this kinde of judgement, and alſo follow it: This inclination by ſome is named Conſcience, by others a part of conſcience, but not truely; For neither the name of Conſcience, nor the acts thereof, which are mentioned in the Scriptures, import any other power of faculty, then the underſtanding.* Rom. 2. 15.

4 *Yet every act of underſtanding is not conſcience, but onely thoſe which make up ſuch a Practicall judgement, as was before handled in the ſecond Poſition.*

5 *By Iudgement, is moſt properly meant the act of judging, and not the habit or faculty onely,* Rom. 2 15.

6 *The whole nature of conſcience is contained in no other judgement, but what is Dianoëticall, or Diſcurſive; becauſe Accuſing, Excuſing, Comforting, and ſuch like acts of conſcience, cannot be, but by ſome middle or third argument, whoſe ſtrength appeares in a Syllogiſme, onely by the conſequence,* Rom. 6. 11. *The word tranſlated, Reckon your ſelfe, ſignifies, Reaſon out.*

7 *The Major of that Syllogiſme, wherein the whole judgement of conſcience is laid open, treateth alwaies of the Law, the Minor of the fact and ſtate; and the concluſion of the relation that ariſeth from our fact or ſtate, by reaſon of that Law; which is either guilt, or ſpirituall Ioy.*

For example, *He that liveth in ſinne, ſhall dye,*
I live in ſinne:
Therefore *I ſhall dye.*

Or thus, *Whoſoever beleeveth in Chriſt, ſhall not dye,*
But I beleeve in Chriſt:
Therefore *I ſhall not dye, but live,* Rom. 8. 13. 33. 34. 1 Ioh. 3. 19. 20

8 *Conſcience in regard of the Major, is called a Law: in regard of the Minor and concluſion, a Witneſſe; but in regard of the Minor, moſt properly, an Index, or Booke: and in regard of the concluſion, moſt properly, a Iudge,* Rom. 2. 14 15. Rev 20. 12. 1 Ioh. 5. 10.

9 *The*

9 *The Maior is given by the* Synteresis, *which the Schoolemen call* Synderesis: *the Minor is peculiarly called* Syneidesis, *or Conſcience, the concluſion is the* Krisis *it ſelfe, or Iudgement.*

10 Synteresis *is properly an intellectuall habit, whereby we give our conſent to the principles of morall actions. It differeth not therefore from the Law of nature which is naturally written in the hearts of all men: but in reſpect onely.*

11 *Though therefore Conſcience may be hindred from working for a while, yet can it not be fully extinguiſhed or loſt. No man is ſo deſperately wicked, as to bee without a Conſcience altogether: No not the Libertines, who place their deadly perfection, in putting out the Conſcience of ſinne:*

12 *To this part of Conſcience* Synteresis *being largely taken, belong all Practicall truthes whereof we are perſwaded; whether they be drawn out of naturall principles, by conſequence, or communicated by Divine revelation.*

13 *Hence ariſeth the diſtinction of a naturall and an inlightened Conſcience. The Scripture ſometimes doth appeale to this, as Rom. 6. 3. ſometimes to that as* 1 Cor. 6 9. & 11. 14.

14 *Hence the adaequate or full rule of conſcience is the revealed will of God, which both declares and preſcribes mans duty.*

15 *Conſcience therefore is properly ſubject to Gods will and authority alone,* Iam. 4 12. *Neither can it be ſubiect to any creature, without Idolatry.*

16 *Hence alſo it is, that though men be bound in conſcience before God, to obey and keep the juſt Lawes of men after a juſt manner,* Rom. 13. 5. *Yet thoſe Lawes of men, as they are mens Lawes, doe not bind the Conſcience.*

17 *Conſcience ſo bindeth man, in all thoſe things which it judgeth are his duty, by the will of God; that he cannot be free from it, by the authority of any creature,* Act. 4.19. *In this reſpect it is, that he that knoweth Gods will, is ſaid to be a debter,* Rom. 1.14. *a ſervant,* Rom. 6. 16. *bound,* Act. 20. 22. *conſtrained,* 2 Cor. 5. 14. *to have neceſſity laid upon him,* 1 Cor. 9. 16. *So that he cannot doe otherwaies,* Act. 3. 20.

18 *The power of Conſcience is ſo great, that it maketh an action, which in its owne nature is indifferent, to be either good or bad: and that which in its owne nature is good, to be evill: although it cannot make that become good, which is evill in its owne nature.*

19 *Yet no action is better or worſe, for that Conſcience that one hath, after he hath done it.*

20 *An erroneous Conſcience bindeth alwaies ſo far, that he that doth againſt the judgement thereof, ſinneth. For formally, and by interpretation hee doth it againſt Gods will.*

21 *If the error of conſcience about the action (that is, the object or matter about which the action is) bee not ſinnefull, the Conſcience erring, binds as much as if it did not erre.*

22. *Conſcience through errour, judging that to be lawfull, or neceſſary, which is unlawfull, doth ſo farre binde, as that a man ſinnes who doth contrary to it; and ſinnes alſo, if he doe according to the direction of it.*

23. *Yet this neceſſity of ſinning wherein ſome are intangled, is not contrary to the equity of Gods Law. 1. Becauſe the ſinne is not the ſame on both hands: on the one hand a man ſins in doing what is unlawfull; and on the other, in doing it unlawfully:* viz *Without or againſt Conſcience. 2. Becauſe it is not an abſolute neceſſity, but upon ſuppoſition only,* viz. *if they keepe ſtill ſuch a Conſcience, which they ought to lay down,* Ehpeſ. 4. 22. 13. *Becauſe it doth not flow from the nature of the Law of God, but both is contracted and continued by mans ſin. For no man is thus intangled but by his own fault.*

24. *Conſcience judging that to be unlawfull, which is lawfull, bindeth to refraine from that lawfull thing,* Rom. 14. 14. 15. *He likewiſe that judgeth that to be neceſſary which is but lawfull, is bound to the doing of it: becauſe a man may abſtaine from lawfull things: and may alſo conſtantly practiſe them without ſinning.*

25. *Nothing may be done whereof the Conſcience doubts,* Romans, 14. 23.

26. *In doubtfull caſes, the ſureſt part is to be choſen; now that is the ſureſt part, in doing which, its ſure there is no ſin.*

27. *It is lawfull, and the beſt ſometimes, to doe againſt ſome ſcruple of Conſcience.*

28 *The reviewing of our actions, or eſtate, which by our knowledge of the Law maketh up the* Minor *of that practical Syllogiſme, which the Conſcience maketh. It is called in Scripture, a beholding of the mind,* Pſal. 119. 15. *Vnderſtanding,* Pſal. 50. 22. *A caſting up ones wayes* Pſal. 119. 59. *A laying of the heart,* Hag. 1. 5. *A ſaying to the heart, or in the heart of them,* hoſ. 7. 2. *A turning again unto the heart,* Jer. 12. 11. Mal. 2. 2. *And laſtly, a proving and examining of our ſelves,* 2 Cor. 13. 5.

29. *In the concluſion of that Syllogiſme, a man applieth to himſelfe the Law of God, which concerneth his action or condition, and paſſeth ſentence on himſelfe: whence there followeth neceſſarily, either an Excuſing, Abſolving and Approbation; or an Accuſation and condemnation, with affections anſwerable to them* Rom. 2. 15.

30 *Though this application in its own nature follow the former acts of Conſcience, as a concluſion doth the premiſſes: yet through mans wickedneſſe, it falleth out oft times, that though the* Major *be fully and firmely acknowledged, and the* Minor *alſo in a ſort; yet the Concluſion and application is not made.* Rom. 2. 18 20. 21. 2 Sam. 12. 5 6.

31. *Hence it is, that a neceſſity lies upon all faithfull Paſtors, not onely to pro-*

propound Gods Will in generall, but according to their abilities, to helpe men, both in publike and private to apply it according as their underſtandings, and conſciences ſhall require, Rom. 12.7. Mat. 14.4.

32. *A Conſcience honeſtly good, is that, which judgeth rightly and powerfully,* Heb. 13.18. *That which doth otherwiſe, is ſinfully Evill,* Iſai. 5.20. Rom. 1.18.

33. *A Conſcience peaceably good, is that, which excuſeth, abſolveth, comforteth,* Acts 24.16.

34. *Conſcience ſince the fall, is not both honeſtly and peaceably good, but by the ſprinkling of the bloud of Chriſt,* Heb. 9.13.14. & 10.22. *And the vertue of him in the ſanctification of the Spirit,* 1 Timothy 1.5. Acts 15. 8, 9.

35. *A Conſcience peaceably good may be ſinfully evill, and that which is evill through trouble, and accuſeth, may be honeſtly good.*

36. *A weake Conſcience differeth in kinde from that which is acted either by malice, or arrogance, or ſuperſtition.*

37. *There is but this one way, to pacifie a Conſcience troubled upon good grounds:* to bring him that is troubled into ſuch a ſtate by true Faith and repentance, that the Minor of that Syllogiſme which troubleth him, may upon good grounds become falſe, and prove ſuch as may be lawfully denied.

38. *When the Conſcience of Believers are ſinfull in being troubled,* the Major or Minor *of that reaſoning which cauſed the trouble, may alwayes be denied and confuted. And this is the onely way to heale ſuch a conſcience.*

Corollaries.

1. *The greateſt violation of Conſcience is the greateſt ſin.*

2. *The greateſt anguiſh of Conſcience is the greateſt puniſhment.*

3. *That uncertainty of Gods favour, which the Papiſts hold, and that uncertainty of preſevering in grace, which others teach, is cleane contrary to that ſolid joy, and ſtrong confidence, which proceedeth from a Conſcience truly good.*

4. *The interpretation of the Scriptures, or a judgement to diſcerne Gods Will for a mans ſelfe, in his owne Conſcience, belongs to every man.*

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The End of the firſt Booke.

OF CONSCIENCE AND THE CASES THEREOF

The Second BOOKE.

In which thoſe Caſes are handled, which concerne the ſtate of man.

CHAP. 1.

Of a caſe of Conſcience, and the ſtate of man in generall.

Hitherto we have ſpoken of the Nature, now we are to intreate of the Caſes of Conſcience.

1. A Caſe of Conſcience is a practicall queſtion, concerning which, the Conſcience may make a doubt.

2. It is ſaid to be a queſtion, becauſe it is not an axiome or propoſition that is manifeſt of it ſelfe, but hath need of illuſtration and proofe, by ſomethird argument.

3. It is a *practicall queſtion*, becauſe of the doubts which doe not immediately belong to practiſe, doe not immedatly

mediatly pertaine to the judgement and act of Conſcience, which thing is not well obſerved by them who under the name of caſes of Conſcience doe handle many things, which do no more belong to Conſcience then any other head of Divinity, purpoſely omitted by them.

Caſus quia dicitur cadere ſolet.

4. It is called a *caſe*, becauſe it is wont to fall out, or to happen in the courſe of mans life, and a *caſe of Conſcience*, becauſe when it falls out, the Conſcience ought, with all poſſible care, to give judgement about it.

5. Of this ſort are all thoſe queſtions wherein (ſuppoſing the generall doctrine of Faith and Obedience) wee enquire what our duty is, upon any particular occaſion.

6. Of theſe queſtions one ſaith well. *Becauſe that Law which is written and ingraven in nature, containing the rules of honeſty and naturall juſtice, is in a manner wholly buryed by originall corruption, and almoſt totally overwhelmed by cuſtome in ſinning, as it were with ſome heape of evill luſts laid upon it; and becauſe alſo the light of the underſtanding is involved, and obſcured with manifold darkeneſſe, ſo that neither thoſe rules of honeſty, which are within the booke of the mind, are fully and perfectly legible, nor can our underſtanding read any thing therein, diſtinctly and plainly: Hence it is, that God, in his mercifull providence hath given us three helps*, viz. *The light of Scripture, the aſſiſtance of his Grace, and the helpe of teaching. About this* laſt, we are now to intreate.

7. Now every queſtion, or caſe of Conſcience (as the nature of the thing it ſelfe, and experience ſheweth) is either about the ſtate of man before God, or about thoſe actions which in that ſtate he doth put forth, and exerciſe.

8. The ſtate of man belongs to the firſt part of Divinity, which is about *Faith*, and the actions to the ſecond part which is about *obedience*.

9. The ſtate of man before God, is that relation which man hath to God, as he is the originall of ſpirituall life, and happineſſe.

10. Concerning this ſtate, the Conſciente ought 1. to declare and determine what it is. 2. to judge, that it is to be eſchewed if it be evill, and to be preſerved, and increaſed if it be good.

11. Con-

11. Concerning the ſtate of man in generall there be three queſtions: The firſt is whether a man can certainly know in what ſtate he is?

Anſ. He may. 1. Becauſe without this knowledge he cannot have anaccuſing, or excuſing Conſcience in reſpect of his eſtate, But ſuch a Conſcience men both may and are wont to have, *Rom.* 2.15. 2 Becauſe no man can either eſchew or deſire an unknowne ſtate: But one of theſe ſtates a man ought to eſchew, and to labour for the other, *Mat.*7.8.

12. *Queſt.* 2. Whether men ought to make inquiry into their eſtate?

Anſ. Yes, and that with all diligence poſſible, for 1. This is a thing that God requireth, 2 *Cor.*13.5. 2. without this knowledge a man cannot have peace, or tranquillity in his Conſcience, *Rom.*5.1.& 8.1. 3. Otherwiſe a man cannot performe worſhip to God, with that preparation which is requiſite, 1 *Cor.*11.28., 1 *Cor.*11.28.

13. *Queſt.* 3. By what meanes comes a man to the knowledge of his eſtate? How a man may come to the knowledge of his eſtate.

Anſ. 1. By conſideration of thoſe actions externall, and internall, which proceed from him, *Mat.* 7.17. 2. By the inclinations, and diſpoſitions, from whence thoſe actions flow, *Rom.*7.15,16,17. 3. By that reflex act, which is proper to man, whereby he hath a power, as it were to enter into, and perceive what is in himſelfe, 1 *Cor.*2.11. 4. By a kind of ſpirituall ſenſe, *Luke* 24.32. *Rom.*7.21.28.

14. *Queſt.* 4. what is it that hinders this knowledge? The hinderance of this knowledge.

Anſ. 1. Wicked and prophane thoughts in many, *Pſal.*14.1.2. 2. Preſumption, *Apoc.*3.17. *Mat.*7.21.23. 3. The overcharging of the heart by the luſts of the fleſh, and care about the things of this life, *Luke* 21.34. 4. An evill Conſcience, *Iohn* 3.20. 5. Spirituall ſloth, and idleneſſe, *Eſay* 64.11, 6. Ignorance, *Rom.*6.11.

CHAP. 2.

Of the state of sinne.

1. THe state of man since the fall of *Adam* is twofold. A state of sinne, and a state of grace *Acts* 26. 18. 1 *John* 3.10.14.

2. The state of sinne consists in the privation of spirituall life, and happinesse. From this estate therefore we are to fly, as from death and the greatest evill: Concerning this state of sin the first question is, how a man may discerne, whither he do still continue in it?

Signes of the state of sin.

3. *Ans.* The signes, or arguments, whereby this state may certainly be discern'd, are in generall, all those which are opposite to a state of grace, and spirituall life. For if a man be not in the one state, he must necessarily be in the other.

4. The first signe is a grosse ignorance of those things, which belong to spirituall life, *Ep.* 4. 18. for hereby men are strangers to the life of God. The reason is because it is impossible that any man should please God without faith, *Heb.* 11.6. And for Faith it is impossible to be had without the knowledge of the will of God, which comes by the preaching and hearing of the Word. *Rom.* 10.14.

The signes of raigning sin.

5. The second signe, is a perverse dispositon of will, whereby it is in subjection to the rule, and dominion of sin, *Rom.* 6. 12. The reason is because those who do yeild themselves servants to obey sin, are in a state of slavery to sin, unto death *Rom.* 6:16.

6. Now the signes of raiging sinne, are first if a man do not seriously, and in good earnest, make opposition against the lusts of sinne, but rather yeild up himselfe unto them. *Rom.* 6. 13. Secondly, If in delibreate counsell either profit, or pleasure be preferred by him, and prevaile more with him, then either honesty and piety, *Phil.* 3. 19. Thirdly, if the committing of sinne stir him up rather to pleasure, then griefe, *Psa.* 2.14. Fourthly, if he take delight in the company of the wicked, *Ps.* 50.18. 2 *Cor.* 6.14.

7. The

7. The third ſigne, whereby it may be diſcerned whether a man be in the ſtate of ſinne, is the diſpoſition of will, whereby a man oppoſeth himſelfe, to the will of God, *Rom.*8.7.

8. The ſignes of this perverſe diſpoſition are, 1. To reject the knowledge of Gods wayes, *Iob.* 21. 14, 15. 16. 2. To hate correction, and inſtruction, *Pſal.*50.17. 3. To contemne the threatnings, and judgements of God, *Pſalme* 36. 1.2. *Deut.*29. 19.

9. The fourth ſigne, is perverſneſſe of the affections whereby men, turne away from God, and wholy cleave, and adhere, to worldly things, 1 *Iohn.*2.15.

10. The averſneſſe of a man from God, is wont to be ſeene, 1. By his alination from the Word of God, eſpecially when it is preacht to him powerfully 2 *Tim.*4 3.4. 2. By a neglect of prayer, and other parts of Gods worſhip, *Pſal.* 14. 3.4. *Pſa.*79.6. *Ier.*10.25. 3. By an alienation from the ſervants of God, *Pro.*29.27. 1 *Iohn* 3.10.

11. The ſignes of a man cleaving to, and as it were drownd in the things of this world are, 1. If he imploy his chiefeſt care, and diligence about theſe things *Mat.* 6.25.31.32. The reaſon is given *Verſe* 21. & 24. for *where your treaſure is, there will your heart be alſo.* 2. If he be ready rather to forſake God and his righteouſneſſe then theſe worldly things, *Mat.*37.38. 3. If he do in his heart judge thoſe men to be happy which have an abundance of theſe worldly goods. *Pro.*11 28.& 18.11.

12. The fifth ſigne is the corruption of a mans life; or of the works of life *Rom.*8. 13. This corruption of life doth not conſiſt in thoſe ſins which even the godly ſometimes through infirmity fall into, but in a continued courſe, and tenour of ſinning. It is called in Scriptures *the way of ſinne*, *Pſal.*1.1. A *working of iniquity*, Mat.7.23. *A walking in ſinne*, Pſal.1.1. Pro.1.15. *A walking after ſinne*, Jer.9.14. And *a cuſtome in ſinne*, Jer.13.23. Theſe works of the fleſh are manifeſt by themſelves, *Gal.*5.19.

13. The fixt and the moſt deſperate ſigne is, obſtinancy in evill, whereby a man ſhuts and ſtops up the way to all amendment, *Eſay.*6.9.10. *Ier.*6. 10.

CHAP. 3.

Of deferring or putting off ones Converſion.

Queſt. The ſecond queſtion is, whether a man may ſafely, reſt for any time, in a ſtate of ſinne, eſpecially if he purpoſe with himſelfe to reforme and amend his life afterward.

1. Anſwer, it is not lawfull to make the leaſt delay at all in our converſion unto God. The reaſons are, 1. Becauſe God requires this for the preſent, *Pſal.* 95. 7. *Heb.* 4. 7. And ſeing ſinne is a debt, and an injury done to God, it is manifeſt, that repentance for the ſame ought not, unleſſe God conſent and like of it, to be defer'd for one moment. As ſoone therefore as God ſhall require us to correct our lives, and to be converted; ſo ſoone ought this duty to be perform'd, beſides this, no ſubject can keepe and receive a theiſe, and murderer, or a publike enemy, againſt the will of the magiſtrate, but he ſhall be guilty of a hainous crime. Now ſinne is a theiſe, a murderer, and an enemy to Gods glory. Whoſoever therefore ſhall keepe and nouriſh ſinne againſt Gods Will, although he determine to do it but for a certaine time, he thereupon doth bring upon himſelfe a very grievous guilt.

2. Becauſe all delay of Repentance increaſeth hardneſſe of heart, *Heb.* 4. 7. It doth produce a cuſtome of ſinning, and makes the worke of repentance to be harder and harder *Ie.* 13. 23. The reaſon is, becauſe thereby evill habits are more ſtrengthen'd and confirm'd, the underſtanding becomes darker, *Ep.* 4. 18. The will growes more obdurat, and addicted to ſinne, *Heb.* 4. 7. All the faculties are more bound, and tied, as it were with chaines, and knots, *Acts* 8. 23. A yong plant is more eaſily pluckt up then that which hath taken deepe roote. A nayle the oftner it is beaten with a hammer the more firmly it is faſtned, and the more hardly drawne out.

3. Becauſe continuance in ſinne doth increaſe the number of ſinnes, our guilt, and the wrath of God, *Pſal.* 95. 10. 11. For that ſinne which by repentance is not taken away, hath

hath through its owne naturall inclination, the curſe of God ſomething in it like to the which in Gods things proceed from Gods bleſſing, that is, it *increaſeth and multiplies*, and it doth, with its owne waight draw unto other ſins, even as the deepe is ſaid to call unto the deepe.

4. Becauſe the duration of our life is altogether uncertaine, *Iam.*4. 13, 14. Delay breeds danger. *Thou foole this night ſhall thy ſoule be required of thee* and then where will that converſion be, which thou haſt defer'd? when therefore we have opportunity, let us ſet upon this buſineſſe.

5. Becauſe repentance is the gift of God, which he beſtowes at his owne appointed times, not at our pleaſure, 1 *Tim.* 2.25. 2 *Cor.*6.2. *Luke* 13.9. We muſt therefore let ſlip no occaſion, but convert *to day*; And it is juſt with God that (if we neglect our duty, in this point, and refuſe to fall to it, while we may) through his judgement and leaving, and forſaking of us, we ſhould not be able to do it, when wee would.

6. Becauſe the purpoſe of deferring repentance cannot ſtand with a ſincere purpoſe to repent, 1 *Peter* 4. 3. It is a point of diſhoneſty, and fraud, and a ſigne of a debtor that never meanes to pay what he owes, when a man becauſe hee is not minded to pay, defers, and puts it of, from one day unto another.

7. Becauſe late repentance is very ſeldome true, and almoſt alwayes ſuſpitions. The example of the theife which we read, of in the Scriptures is onely one, neither yet do we reade of him, or of any other that was afterward converted that did defer and put off his repentance. Yea, the cleane contrary is threatned to ſuch a man, *Mat.*24.48.

8. Becauſe though we could be certaine that we might afterwards repent truly, yet it were a baſe and unworthy part to deale ſo with God, as it is not fit we ſhould deale with men, *Lev.* 19.13. *Ro.*3. 28. And as we would be loath God ſhould deale with us, *Pſ.*13.2.8.& *Cor.*3.

9. Such kind of delayes may be convinced of folly, and of madneſſe, even by common ſenſe, and experience, for all men would account him for a bedlam, that ſhould when his houſe were on fire, defer the quenching of it, though but for

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one houre. Or that having received ſome poyſon into his body, ſhould not indeavour inſtantly to expell it; or the haveing received ſome greivous wound, ſhould not with all poſſible ſpeed ſeeke for remedy. But in neglecting the burning, the poyſon, and death of ſin, as there is more danger ſo the folly is much more pernicious.

CHAP. 4.

How the ſinner ought to prepare himſelfe to converſion.

Queſt. 3. What ought a man to do, that he may be translated out of a ſtate of ſin, into the ſtate of grace?

Anſ. Of thoſe things which are neceſſarily required to this purpoſe, ſome pertaine to the pulling a man out of the ſtate of ſinne, and ſome to the ſetting him in the ſtate of grace, Thoſe things which pertaine to the pulling a man out of the ſtate of ſinne, are ſuch as ſerue to ſhake a man out of that carnall ſecurity, in which he ſlept before, and to worke in him a carefulneſſe of his ſalvation above all things elſe *Act.* 2. 37. & 16. 33. That this may be done, many things are neceſſary.

1. For it is firſt of all required, that a man ſeriouſly looke into the Law of God, and make an examination of his life, and ſtate according to 1. *Iam.* 1. 23. 24 25.

2. It is required, ſecondly that upon that comparing of our ſtate with Gods Law, there do follow a conviction of Conſcience which in Scripture is call'd ἀναπολογία a being without excuſe, *Rom.* 1. 20. And a concluding one under ſin, *Rom.* 11. 32. *Rom.* 2. 20 & 7. 7.

3. Thirdly, after this conviction of Conſcience, there muſt follow, a deſpare of ſalvation, both in reſpect of all ſtrength of our owne, and of any helpe which is to be had from the Creatures, *Rom.* 7. 9. 11. 13.

4. Fourthly, after all theſe; there muſt follow, a true humiliation of heart, which conſiſts in griefe and feare becauſe of ſin, and doth bring forth confeſſion, *Mat.* 9. 12.

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5. For the procuring of this humiliation, it is alwayes neceſſary that there be a diſtinct conſideration of ſome particular ſinnes: for a generall apprehenſion of ſinne, cauſeth a confuſed aſtoniſhment, but no right and true humiliation, *Rom.*7.7.

6. This humiliation is oftentimes occaſioned by the ſight of ſome one ſin, *Act.*2.23.37.

7. It is helped forward oft times by ſome heavy affliction, as in *Manaſſes.*2 *Chro.*33.12. The degrees of this humiliation are not the ſame in all that be converted: for ſome feele greater trouble, and ſome leſſe. But all thoſe that are truely converted are alſo truly humbled. So put a man in the ſtate of grace, it is required, that there be 1. Such an apprehenſion upon the Goſpell, aswhereby a man judgeth it poſſible that his ſinnes ſhould be forgiven, *Rom.*12.23. *Pſa.*130.4. 2 An earneſt deſire to obtaine that mercy, which in Scripture is called a ſpirituall hunger, or thirſt, *Eſa.*55.1. *Iohn.*7.37. *Luke* 1.53. 3 An actuall union with Chriſt, which conſiſts in Faith, that is wrought in us by effectuall vocation, *Iohn*15.1. 4. True repentance, whereby forſaking all ſin, we give up and conſecrate our ſelves wholy to God in Chriſt, *Acts* 2. 38. & 3. 19.

CHAP. 5.

Of the effectuall Vocation.

BY effectuall vocation, we have the firſt entrance into the ſtate of ſaving grace; But here (in generall) ariſe foure queſtions, which doe neerely belong to Conſcience, The firſt queſtion is, whether he that hath Faith, may by ordinary means certainly know, that he is effectually called of God and in the ſtate of grace?

Anſ. He that hath Faith, may, and is wont to know certainly that he is in the ſtate of grace. Divers reaſons of this aſſertion, (beſides thoſe which before were, delivered in the queſtions of the ſtate of man in generall) may be produced. The Faithfull may be certain of their vocation.

1. It is the office and the worke of the ſpirit of God which

the faithfull have received, to certify and assure them of those things which God of his free grace hath conferd upon them, 1 *Cor.*2.12. *Ro.*8.15.

2. The faithfull are commanded to make their calling and election sure, neither is this a legall precept but an evangelicall, 2 *Pet.*1.10.

3. That grace which we have received hath the nature and force of an earnest, in respect of that inheritance which is promised to us, *Ef.*1.13,14. & 4.30. 1 *Cor.*13.14. 2 *Cor.*1 21. 22. For asmuch therefore as it serves for the assuring us of the certaine of something which is to come, it ought not it selfe to be uncertaine: for no certainty can be grounded upon an uncertainty.

4. A certaine knowledge of the grace of God is required, as a necessary foundation for that joy and thankfulnesse which God requires of us, in regard of that grace, 1 *Peter* 1. 6. 8.

5. A Conscience purged from dead works doth necessarily bring with it a certaine knowledge of grace, *Heb.*10.20. *Rom.* 8.16. & 9.2.

6. The faithfull are expressly said to have had this assurance, and that by such arguments as are common to all believers, 2 *Cor.*13.5. 1 *John* 3.14. & 4.16. & 5. 20.

The second question is by what signes the certainty of this effectuall vocation, and grace may be confirmed.

7. *Anſ.* The first signe is, a constant inclination of the will towards God, as towards the chiefe good. *Psal.*119.57. For there is no man that can indeed place his chiefest good in the injoying God, but such a one as is called by God out of the world, and converted from his idolls, which before he had set up to himselfe in his heart.

8. The second signe is a purpose, and readinesse of mind to hearken unto God in everything, 1 *Sam.*3.10. *Acts* 9.6. *Psa.*40.8.9. For in so doing a man answers to the call of God, and becomes call'd, *Pſ.*27. 8.

9. The third signe is, a vehement longing after the word of God, 1 *Pet.*2. 2. For by this word the faithfull are call'd, and regenerated, 1 *Pet.*1. 23.

10. The fourth signe is a singular love towards them which

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are borne of the ſame ſeed, and bloud, 1 *Iohn* 3. 14.

The third *Queſt.* is, what a man ought to do that he may be partaker of this grace? The duties of a man call'd to helpe forward his vocation & to make it ſure unto himſelfe.

11. *Anſ.* Although God of his unſpeakable Grace be often times found of them that ſeeke not after him, yet there be diverſe duties, which ly upon a man about his vocation, and which both ought, and are wont ordinarily to be performed before the certainty of this grace can be gotten.

12. He therefore that deſires to apply himſelfe to Gods Call ought to ſettle in his mind an eſtimation of the Word of God, above all riches, *Pſal.* 119. 14. The reaſon is, becauſe a man will never ſeeke the Kingdome of God to purpoſe, unleſſe he eſteeme it ſo highly that he judge all other things to be ſet after it, *Mat.* 10. 37. *Luke* 14. 26.

13. Secondly, hee ought to imploy his greateſt care labour and induſtry, about this buſineſſe, *Iohn* 6. 27. *Pro.* 2. 4. & 8. *ver.* The reaſon is becauſe there can be no ſerious, and ſolid eſtimation of a thing, where there is not an anſwerable indeavor to obtaine it.

14. Thirdly, he ought with all diligence, care, and conſtancy, to apply himſelfe to the uſe of all thoſe meanes which God hath ſanctifyed for the communicating of his grace. *Pro.* 8. 34. The reaſon is, becauſe God only who is the author of grace, can appoint meanes, and make them effectuall. He ought therefore to imitate thoſe ſick perſons which lay at the poole of *Betheſda*, waiting for the moving of the water, *Iohn* 5. 3 4 7.

15. Fourthly, he ought to bring himſelfe to that paſſe that he may ſell all that he hath to buy this pearle, *Pr.* 23. 23. *Mat.* 13. 45, 46. For although God doth freely beſtow life upon us, and receive nothing at our hands in liew of it, *Eſa.* 55. 1. 2. Yet we ought to forſake all unlawfull things actually, and all externall and naturall goods alſo, in the purpoſe, and diſpoſition of our minds, elſe we cannot obtaine the grace of God.

The fourth Queſtion is by what motives a man may be ſtird up to embrace the call of God.

16. Anſwer, firſt if he do ſeriouſly, and much conſider with himſelfe, who it is that calls him; for it is an omnipotent God

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to whom we ought to hearken and give eare; although we ſhould not know what the event would be, *Heb.*11.8.

17. Secondly, if he do conſider attentively often what it is to which God calls him: For it is no ſmall matter, or light thing, but even eternall happineſſe, and glory, 1 *Pet.*5.10. *Ep.*1.18.

18. Thirdly, if he do alſo waigh what that is out of which he is call'd: For he is perſwaded to forſake nothing, beſides ſin, and death, *Acts* 26.18, *Luke* 3.7.

19. Fourthly, if he doe alſo conſider what the cauſe is that moves God to call him, which he ſhall finde to be nothing elſe but Gods incomprehenſible mercy towards his enemy. *Rom.*8.10.2 *Cor.*5.10. He muſt have a heart of Iron, that is not moved with ſuch goodneſſe as this, as we may ſee by *Saul*, 1 *Sam.*24.17.19.

20. Fiftly, if hee doe humbly compare himſelfe with others, to whom this grace of vocation is denied. 1 *Cor.*1.26.

21. Sixtly, if he doe call to mind how hainous an offenſe it is to neglect this call of God, much more to deſpiſe it, *Mat.* 22.7.8. *Lu.*4 24.

22. Seventhly, if he do alſo conſider of that miſery, which he doth by the Law of equity bring upon himſelfe by this ſin, *Prov.*1.24---32.

CHAP. 6.

Of Faith.

THe worke of effectuall vocation, is to worke in man a true Faith in Chriſt, and repentance towards God.

How to obtaine Faith.

Concerning Faith, the firſt queſtion is what a man is to doe that he may obtaine true Faith in Chriſt.

1. *Anſ.* Beſides thoſe things which were propounded before, it is further required, 1. that a man do go altogether out of himſelfe, renouncing his owne righteouſneſſe, *Rom.* 10. 3. *Phil.*3.9. The reaſon is becauſe no man will ſeeke righteouſnes out of himſelfe by Faith, unleſſe he do firſt acknowledge himſelfe to be deſtitute of all righteouſneſſe in himſelfe.

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2. Secondly, hee ought to propound unto himſelfe the righteouſneſſe of Chriſt, as his cheifeſt aime, and ſcope, ſo that he doth contemne all things in reſpect of that, *Phil.* 3. 9. 12. The reaſon is, becauſe Chriſt is never ſought as he ought to be, unleſſe he be preferr'd before all things elſe, as the onely meanes of eternall ſalvation.

3. Thirdly, he ought to faſten the eyes of his mind, upon the promiſes of the Goſpell; For the Goſpell is the Miniſtry of the ſpirit of righteouſneſſe and of life, 2 *Cor.* 3. 6, 8. the reaſon is, becauſe Chriſt is neither offer'd of God, nor can be apprehended by man, but onely in the promiſes of the Goſpell.

4. Now in faſtning our eyes upon the promiſes of the Goſpell, we muſt conſider firſt, that Chriſt onely is propounded in them, and that crucifyed, 1 *Cor.* 1. 23. 34. & 2. 2. 2. Secondly, that in Chriſt there is a perfect ſufficiency of redemption, and ſalvation, provided for them that be in him, *Iohn* 3. 16. Whence alſo in Scripture it is call'd a *rich, and plenteous, abundant, and plentifull* grace, *Ep.* 1. 6. 7. & 2. 4. *Rom.* 5. 10. 1. *Tim.* 1. 14. Thirdly, that this grace is particularly offer'd to all thoſe to whom it is preacht, *Mark* 16. 15.

The ſecond queſtion is by what motives a man may be ſtirr'd up to believe in Chriſt.

5. *Anſ.* Firſt, if he conſider that this is the Commandment of God, that he doe believe in Chriſt, 1 *Iohn* 3. 23. Secondly, if he meditate of that miſery, to which all thoſe are ſubject which believe not, *Iohn* 13. 18. Motives to Faith.

6. Thirdly, if he do meditate of the happineſſe of thoſe which do truly believe, 1 *Iohn* 3. 16.

7. Fourthly, if hee conſider that there is no other way whereby hee can eſcape that miſery, or obtaine that happineſſe but onely by Faith in Chriſt, *Acts* 4. 12. *Heb.* 11. 6.

8. Fifthly, if he doe conſider the injury which is offer'd to God by the man that believes not, 1 *Iohn* 5. 10.

9. Sixtly, if he waigh with himſelfe how much they do honour God, which believe in him, *Rom.* 4. 20. *Iohn* 3. 33.

10. Seaventhly, if he looke upon the cloud of examples, which he hath of thoſe which have believed and have beene ſaved by Faith, *Heb.* 12. 1. For they were for patterns to them.

them which should afterward believe, 1 *Tim.* 1. 16.

The third Question is by what signes true Faith may be discern'd?

Ans. Faith in respect of the adjuncts, may be distinguisht into a sick Faith and a lively.

A languishing Faith.

11. A sickly Faith is that which is oppressed and hindred so by temptations, and corruptions, that it cannot put forth it selfe in those Fruits, which bring to the Conscience the sense of peace, delight and joy, *Ep.* 4. 30. an example hereof we have in *David*, *Ps.* 51. 14.

A lively Faith.

12. A lively Faith is that which doth freely exercise its acts, so that it is felt of the believer himselfe with a great deale of comfort, 1 *Pet.* 1. 8.

13. Faith also in regard of the degrees is distinguisht into a weake and strong Faith.

14. A weake Faith is that which is easily hindred in its course, *Ro.* 14. 1. *Ga.* 6. 1. It is call'd in Scripture ὀλιγοπιστία little Faith, *Mat.* 16. 8.

A strong Faith.

15. A strong Faith is that which overcomes all difficulties, & proceeds freely in its course, it is cal'd in Scripture πληροφορία a full perswasion, *Rom* 4. 24. *Luke* 1. 1. 1 *Thess.* 1. 5. *Col.* 2. 2.

16. A lively and strong Faith is easily manifest and known to them in whom it is, first because they have the testimony thereof in themselves, 1 *John* 5. 10. *viz.* the Spirit of God bearing witnesse with their spirit that they ar the children of God, *Rom.* 8. 16. Which spirit they have as the earnest of their inheritance, 1 *Ep.* 13. 14 and by it they are seald till the day of redemption, *Ep.* 4. 30. 2 They have the Love of God shed abroad in their hearts by the same spirit, *Rom.* 5. 5. Whereupon it is that they have peace, and joy unspeakeable, and full of glory, 1 *Pet.* 1. 6. 8. *Rom.* 5. 1. 2. 3 They have and bring forth those Fruits, whereby true Faith is wont to be manifested, and perfected, *Gal.* 2. 18. *Gal.* 5. 6.

17. A languishing, and weake Faith may be discern'd to be true, and sincere, principally by these notes.

The signes of true Faith.

First, if there be a sincere desire of Union, and Communion with Christ, 2 *Cor.* 8. 12. This desire is distinguisht from that which may be found in the unregenerate, 1. because it is not a conditionall desire, or a kinde of wishing, which

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even many wicked men have after theſe ſpirituall good things, if they might alſo enjoy and ſtill keepe their ſinnes, but it is an abſolute choiſe, *Heb.*11.25. 2 Becauſe it is not caried after theſe ſpirituall things, onely as beneficiall unto a mans ſelfe, but as ſimply, and in themſelves good, and things for their owne ſake to be deſired of all, *Pſal.*73.25. & 43. 3. 3 Becauſe it is caried after all choiſe that is as well after the ſanctification, as after the juſtification and redemption which are in him, 1 *Cor.*1.30. 4 Becauſe ſuch a man more eſteemes of Chriſt then of all things elſe, 1 *Pet.*2.6. 5 There is alwayes joynd with this deſire, a ſenſe of ſinne, and a ſerious ſorrow for it, *Mat.*11.28. 6 This deſire is not vaniſhing, and fickle, but conſtant, *Luk.*18.1. 7 It is not ſlothfull but induſtrious, *Pro.*21.& 26.15.

18. The ſincerity of Faith appeares alſo, if it hath been begotten, and is preſerved and ſtirred up by the powerfull Miniſtry of the Word, *Rom.* 10. 14. Whereupon it comes to paſſe, that a man is affected towards the Word, as towards ſpirituall Food, 1 *Pet.*2.2. The reaſon is becauſe ſuch a kind of deſire being a motion of ſpirituall Life, muſt needs preſuppoſe life it ſelfe which conſiſteth in Faith; for carnall preſumption both conſiſteth without the Miniſtry of the Word, and can by no meanes indure the effectuall application, and ſetting home of thoſe things which belong to the power of godlineſſe, 2 *Tim.*4.3. But Faith cleaves unto the word as its principall and foundation.

19. The ſincerity of Faith appeares in the third place from hence, that although it ſeeke juſtification in Chriſt, yet it embraceth, with a ſincere aſſent, and ſubjection of heart, the whole Word of God, that is every precept, prohibition and threatning, which comes from God, *Pſal.*119.6. *Iam.*2.10. 14. *Herod* did aſſent unto many things, *Mark* 6.20. The reaſon is becauſe Faith doth unite a mans heart to God, and deliver it, up unto him, ſimply without any exeception.

20. Fourthly, it appeares by this, becauſe as touching the purpoſe of the minde, and his uttermoſt indeavor, it purifyes a mans heart from all ſinne, *Acts* 15.9. *Mat.*5.7. The reaſon is becauſe Faith doth principally, and ſingularly ſeeke in God the utter abolition of ſin.

21. Fifthly, it appeares by this, that it stirs up in the heart a sincere affection of love towards God, whereby it comes to passe, that we prefer the glory of Gods Name above all things else, 1 *Iohn* 4.19. Hence it is that the faithfull in the Scriptures are wont to be described by this property of their love towards God, *Rom.* 8.28. 1 *Co.* 16.22. *Ep.* 6.23,24. The reason is, because they place and apprehend their chiefe good in God.

22. Sixtly, it appeares by that sincere love which it works in a mans heart towards his fellow Brethren, 1 *Iohn* 3. 14. & 5. 1. The reason is because the Image of God appeares in them.

CHAP. 7.

Of those temptations which fight against FAITH.

BEcause the whole spirituall life of a man doth depend upon his Faith, *Heb.* 10.38. And by Faith as by a sheild, a man is preserv'd safe against all the temptations of the Devill, the World and the Flesh, *Ep.* 6.16. 1 *Pet.* 5.9. *Heb.* 11. 25. Therefore it is that these three enemies doe bend their forces principally against Faith. It will be profitable therefore to be acquainted with the principle assaults in this kind, as also with those means whereby through the grace of God, we may repell them, that they do not overmuch weaken our Faith.

Of the want of the sense of grace.

The first Question then is, how the believer may support himselfe against those temptations, which are drawne from hence, that there are no notable Fruits of his Faith to be seene and discern'd.

1. *Ans.* first he ought to consider that Faith in its owne nature is of those things which are not seene or felt, *Heb.* 11. 1. And in this it differs from vision, *Rom.* 8.24. 1 *Cor.* 13.12. And therefore there is no more required to the *being* of Faith but that man do with his whole heart make choise of Christ for his Saviour, and with his whole heart adhere unto him. Other things belong to the *well being* of Faith, not absolutely to the being of it, *Col.* 2.7.

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2. Secondly, he ought to conſider, that the want of many fruits may argue Faith to be langniſhing, or weake, but it cannot argue that there is no Faith, 2 *Pet.*1.8.

3. Thirdly, he ought to conſider that the Conſcience is often ſupported much by the remembrance of what is paſt, though for the preſent grace appeare not, *Pſal.* 77. 6. 7. 12. And by the judgements of others that are godly, and wiſe concerning us, when our own judgement is troubled, *Heb.* 6.9. 2 *Cor.*2.7.8.

The ſecond *Queſtion* is, how a man may ſupport himſelfe againſt thoſe temptations which are drawne from hence, that he feels upon him the ſignes of the Wrath of God? Of the ſenſe of the wrath of God.

4. *Anſ.* Firſt, he ought to conſider, that many ſignes of Gods wrath may ſtand with his love and favour. *Pſal.* 99. 8.

5. Secondly, he ought to remember that Chriſt himſelfe who was the Sonne of Gods love, did taſt the wrath of God in this ſort, *Mat.*27.46.

6. Thirdly, he ought to conſider that it is required of the Faithfull that they believe againſt hope under hope, *Rom.* 4. 11. And that they do, and they wraſtle as it were with God, by Faith, *Gen.*32.24. *Hoſ.*12.4. 5.

The third Queſtion is how hee may hold up his head againſt thoſe temptations, which ariſe from hence, that his Faith increaſeth not, *Rom.*1.17. Of the want of growth and progreſſe in Faith.

7. *Anſ.* He ought to conſider firſt that it is with Faith, as it is with plants and living Creatures, which wee may more eaſily perceive to have growne, then to grow. Secondly, that the increaſe of Faith is not to be expected at every moment, and at all ſeaſons of our life, *Heb.* 5. 12. But then eſpecially when the Sun of righteouſneſſe approacheth nearer to our Horizon, by a more mercifull communication of his grace, *Acts* 9.31. 2 *Pet.*1.2.3. Thirdly, that thoſe temptations which do hinder the increaſe of Faith for the preſent do advantage it for the future, like the winter to the Plants, and like diverſe ſickneſſes to the bodies of young Folke.

Fourth *Queſtion* is how a man may comfort himſelfe againſt thoſe terrors which ariſe from the guilt of his ſins, eſpecially if they be greevous?

8. *Anſ.* He ought to remember, 1. That ſuch temptations as theſe, do proceed from a defect in Faith, *Rom.* 6. 11. *Ep.* 6. 16. 1 *Pet.* 5. 9. And therefore that we are not to caſt away our Faith becauſe of ſuch ſins, but rather ſo much the more to ſtrengthen it, *Lu.* 22. 32.

9. He ought ſecondly to conſider that it is the duty of the faithfull not for ſinne to fly away from God, but rather for God to fly away from ſinne, and to adhere to God in Chriſt, that ſinne may be remitted, and aboliſht, *Iohn* 3. 14. With *Num.* 21. 19.

The fifth *Queſt.* is how a Chriſtian may ſuſtaine himſelfe in time of affliction?

10. *Anſ.* He ought to conſider, 1. That ſuch kind of tryalls are fruits of Gods love, *Heb.* 12. 6. 2 They ſhall worke for his good, *Rom.* 8. 28. 3 The grace of God in all theſe ought to be ſufficient to him, 2 *Cor.* 12. 9. But of afflictions more hereafter.

CHAP. 8.

Of Repentance.

COncerning Repentance the firſt *Queſtion* is, what a man is to doe that he may repent?

1. *Anſ.* He ought, 1. attentively and ſeriouſly to conſider his ſinnes, according to that nature which is moſt deteſtible, *Eſa.* 1. 4. *Apoc.* 3. 17. For as the conſideration of ſinne under ſome falſe ſhape as a thing lovely, and deſirable, doth draw a man to ſinne: ſo the true conſideration of ſinne, as a thing abominable, and by all meanes to bee eſchew'd, doth withdraw the minde from ſinne by true Repentance. To ſet on this conſideration it will be profitable, 1. To meditate upon the Majeſty of God, which is by our ſinnes moſt grievouſly offended. 2. Weigh well the infinite and manifold obligations whereby wee are bound to pleaſe God, which yet we have not eeaſt wickedly to violate. 3. To thinke upon the terrible wrath of God, which like a conſuming fire, remaines upon impenitent ſinners.

4. To ſet before our eyes, thoſe ſupernaturall good things of which our ſinnes deprive us. 5. To call to minde thoſe great evills which by our ſinnes we bring upon our ſelves, and others, and the diſhonor which we do to God. And to this purpoſe it will be exceeding profitable religiouſly to meditate upon the unſufferable torments, death, and curſe which befell Chriſt for our ſins.

2. He ought, 2. to ſet before his eyes, Obedience towards God, as a thing abſolutly to be ſought, neceſſarily to be followed after, *Luke* 13.3 & 10. 42. They which are caried after any other thing, as abſolutely neceſſary, are by that very affection by which they are ſo caried, drown'd in perdition. 1 *Tim.*6.9.

3. He ought, 3. to confeſſe his ſinnes before God, 1 *John* 1. 9. *Pſal.*32.5.& 51.5. For confeſſion of ſinne makes a man take all the guilt, and ſhame unto himſelfe, and aſcribe all the glory to God, *Daniel* 9.

4. He ought, 4. by Faith in Chriſt to expect, and pray for the change of his heart according to that promiſe which we have, *Ez.*36.26.32. For thoſe which go about the worke of converſion leaning upon their owne ſtrength, do nothing to the purpoſe in this buſineſſe, 2 *Cor.*3.5.

5. He ought, 5. in the power of God, to turne himſelfe with all his heart from that which is evill, and to convert himſelfe to that which is good in the ſight of God, *Pſalme* 34. 15. Now turning from evill, conſiſts primarily in the hatred of evill, *Pſal.*45.8. Which hatred in reſpect of thoſe ſinnes which are paſt, doth neceſſarily bring forth an unfeigned ſorrow, *Zach.*12.10. Together with a ſhame, and diſlike, *Rom.* 6. 21. And converſion to good, doth primarily conſiſt, in a deſire, and purpoſe to doe well, *Pſalme* 119. 33. 106.

The ſecond *Queſtion* is, by what motives a man may be ſtir'd up to true repentance?

6. *Anſ.* Let him conſider, 1. That this repentance is a thing very pleaſing to God, *Pſal.* 51.19. The force of the argument lies here, becauſe he which hath given himſelfe up to God by Faith, cannot but indeavour after all thoſe things, by which God is well pleaſed. 2. That it is abſolutely ne-

neceſſary to ſalvation, *Luke* 13.3. The reaſon of the conſequence lies here, becauſe he which deſires the end, deſires alſo thoſe means, which hee ſees to have a neceſſary connection with that end, 3. That ſinne is the cauſe of our ſeparation from God, *Eſa.*59.2. This reaſon holds becauſe the believer by his Faith doth adhere to God, and therefore turnes away from all thoſe things which worke a ſeparation twixt God, and him, 4. That there is an utter oppoſition betwixt ſinne, and our vocation and Faith and Life, 2 *Cor.* 6.15,16. 1 *Theſſ.*4.7.1. The argument is ſtrong becauſe he which affirmes one of the contraries denies the other, 5. That the mercies of God towards him, (by all which he is lead unto repentance) are exceeding great, *Rom.*2.4.5. *Jer.*84. 5.12.6. That Chriſt ſuffered moſt grievous anguiſh for our ſins, *Zac.* 12. 12. By which we may learne how horrible they be, and how much to be deteſted, 7. That impenitency in it ſelfe is the moſt grievous ſinne, and that it is the continuation, the ſealing up, and the amplification of all ſinnes beſides, 8. That there are great promiſes made, and that the Kingdom of Heaven ſtands open to all ſuch as repent, *Eſa.*1. 18. 1 *Kings* 8.48 49,50.

Signes of Repentance.

The third *Queſtion* is, what bee the ſignes of true Repentance?

7. *Anſwer*, Firſt a griefe for ſin in reſpect of the offence done to God by them, and not onely in reſpect of puniſhment; the reaſon is becauſe repentance doth turne a man from ſinne as it is ſinne, now it is ſinne as it doth tranſgreſſe the reveal'd will of God, and ſo offendeth him, and provokes him to anger. This griefe ought to be the greateſt of all griefe, *Zach.*12.10,11. At the leaſt intellectively, in regard of the diſpleaſednesſe of the will, although in reſpect of the ſenſe other griefes may ſometimes appeare more vehement. Griefe, or ſorow is an offenſe of the ſoule, ariſing from hence that it ſuffereth ſomething which it abhors as being a thing whereby it feels it ſelfe to be hurt. Griefe therefore for ſinne doth neceſſarily accompany true converſion, for the mind while it converts it ſelfe from ſinne, beginneth to nill ſinne, or to abhorre it, It perceiving therefore that ſomewhat ſticks to it which it doth abhorre, cannot chuſe but be troubled.

led. And becauſe the chiefe reaſon why the converted ſoule doth abhorre ſinne, is that repugnancy which ſinne hath to the will of that God, to which the ſoule being converted is now joyned, hence it is, that griefe for ſinne if it be right ariſeth rather from this ground, becauſe God is thereby offended, then becauſe any miſery is brought upon our ſelves.

8. Secondly, a hatred of ſinne, as a thing above all others moſt deteſtable, *Apocal.* 2. 6. This hatred if it be ſincere, 1. Is caried againſt all knowne ſinnes without any exception, 2. It is conſtant without intermiſſion, 3. It is implacable without reconciliation, 4. It is vehement without toleration.

9. A third ſigne is an earneſt deſire, and ſetled purpoſe to avoyd all ſinne, and to live after Gods Law for the future; The reaſon is becauſe he which doth deteſt, and hate ſinne, for this reaſon becauſe it is ſinne, and offends Gods Majeſty, will as well abhorre future ſinnes, as thoſe which are paſt, for theſe do every whit as much offend God as the other: and no man can avoid future ſinnes unleſſe hee do purpoſe and determine with himſelfe, as ſtrongly as he can that he will never, upon any condition commit ſinne againe. This purpoſe if it be ſincere, 1. Doth cauſe a ſeparation as far as poſſible may be from preſent ſinnes, and from occaſions of future ſinnes, 2. It intendeth every thing that it is good, 3. It ſeekes for it effectually in a diligent indeavour and uſe of the meanes, 4. It carefully labours to remove all impediments as well internall, as externall.

The fourth *Queſtion* is how a man can repent of ſuch ſins as he cannot come to the knowledge of? Repentance for ſins unknown.

10. *Anſwer*, He which formally and diſtinctly repents of all his knowne ſinnes, hath a virtuall, and confuſed repentance even for thoſe ſinnes which hee knoweth not, *Pſalme* 19. 13.

The fifth *Queſtion* is, whither it be ſufficient for a man to repent once? Of the continuation and renovation of Repentance.

11. *Anſ.* Firſt paſt ſinnes are not to be forgotten, *Deut.* 9. 7. No not thoſe which were committed in youth, *Pſalme* 25. 7. 2. This remembrance of former ſinnes is profitable, 1.

to humble us, *Deut.* 9.6.7. 2. To ſtir up thankefulneſſe towards God, 1 *Tim.* 1.12.& 3.10. 3 To make us pitifull and gentle to other ſinners, *Titus* 3. 2. 3. But as oft as our ſinnes come to minde we ought to be affected with ſhame, and ſorrow for them, *Gen.* 41. 9. *Ez.* 16.61,63. 1 *Cor.* 15.9. It is true that horrour which is wont at ones firſt converſion to ceize upon the ſoule, returnes not to the faithfull by the remembrance of their old ſinnes, becauſe of the Mercy of God, which thorough Chriſt they have obtained, but yet ſhame, and bluſhing is a thing that doth become Saints very well, *Rom.* 6. 21. So that it is made a note of a wicked man that hath not yet repented of his ſinnes if hee can thinke on them, and call them to minde with pleaſure, *Iob*, 20. 12. *Pro.* 2.14.

12. Secondly, Repentance is to be renued dayly, as ſinnes are renued, 2 *Tim.* 1. 6. *Ier.* 8. 6. For as a Candle newly put out, and yet ſmoaking, is kindled againe and reviveth by a ſmall blaſt, ſo the ſoule is freed from ordinary ſtraights and dangers by a ſeaſonable, that is by a dayly renuing of Repentance. A member out of joynt is to be ſet as ſoone as may be. 3. After extraordinary ſinnes extraordinary repentance alſo is neceſſary, *Pſal.* 51. 1. 1 *Corin.* 5. 2. 2 *Cor.* 7. 9.& 12. 21.

CHAP. 9.

Of Adoption.

VPon Faith in Chriſt followes juſtification and adoption, but becauſe juſtification doth properly conſiſt in relation therefore there is no peculiar thing about it that belongs to Conſcience, beſides thoſe which either were ſpoken of before, in the Queſtions about Faith, or are hereafter to be ſpoken of, amongſt thoſe things which belong to Sanctification, Glorification, and Obedience.

If any one be certaine of his Faith in Chriſt, and yet do doubt in Conſcience whether he be juſtified before God, this happens through want of wiſdome to infer the concluſion

cluſion out of the premiſes. This defect therefore is remedied by a right information about the nature of juſtification. For all the promiſes of the Goſpell concerning remiſſion of ſinnes, juſtification, and life eternall, do as well belong to every particular believer, and may and ought as well to be apprehended, and applied by him unto himſelfe, as if his owne name were written in the Scriptures. The reaſon is, becauſe whatſoever is promiſed to Faith, or to the faithfull in generall, is promiſed expreſly to all and every true believer in particular.

There is the ſame reaſon for adoption alſo, ſave onely that to this benefit, there is attributed as an adjunct a certaine operation of the ſpirit in reſpect whereof he is called the ſpirit of adoption. For although it be the ſame ſpirit, which doth, 1. convince men of ſinne, and of righteouſneſſe, and judgement, *Iohn* 16.8. 2 Illuminate them with the ſaving knowledge of Chriſt, 1 *Corinthians* 1.10.13. *Ep.* 1. 17. 18. 3 Ingraft them into Chriſt, *Ep.* 3. 6. & 4. 4. 4. Quicken them being ingrafted, 2 *Cor.* 3.6. 5. Lead them into all truth which is neceſſary to ſalvation, *Iohn* 14.17.& 16.13. *Iohn* 4.16. Yet becauſe adoption hath a primary place among thoſe benefits which are ſeal'd to us by the holy ſpirit, hence it is that he receiveth a ſingular denomination there from, and is cal'd the ſpirit of adoption, *Romans* 8. 15. Concerning this ſpirit the firſt Queſtion is, what a man ought to do that hee may obtaine the lively act, and ſenſe of it?

Meanes to obtaine the ſpirit of Adoption.

1. *Anſ.* Hee ought, 1. to give diligent attention to the preaching of the Goſpell, 2 *Cor.* 3.6.8. The Miniſters of the new teſtament are call'd the Miniſters of the ſpirit, and the Miniſtry thereof the Miniſtry of the ſpirit, becauſe by that meanes God doth offer, and communicate his ſpirit, *Gal.* 3. 2. *Yee have received the ſpirit by the hearing of Faith,* *Ep.* 1.13.

In whom yee alſo truſted after that yee heard the word of truth, the Goſpell of your ſalvation, in whom alſo after that yee believed, yee were ſeal'd with the holy ſpirit of promiſe.

2. He ought, 2. to beg this ſpirit of God, *Luke* 11.13. *Your Heavenly Father will give the holy ſpirit to them that aske him.*

3. He

3. Hee ought, 3. To open the dores of his heart that the ſpirit may enter in, *Pſal.*24.7. *Apoc.*3.20. That is to call off his minde from earthly things and to raiſe it upwards and to prepare himſelfe, by all means to entertaine the motions of the ſpirit.

Signes of Adoption.

The proper Queſtion is, what be the ſignes of the ſpirit of Adoption.

4. *Anſ.* The firſt ſigne is a ſpirit of Prayer, whereby we call upon God as a Father. *Zach.*12.10. *Rom.*8.15.26. *Gal.*4.6. For no man can have a true filiall affection toward, and confidence in God, but by communion of the ſpirit.

Now this is in that regard proper in a ſort to the time of the Goſpell, or new Teſtament, becauſe God hath declared himſelfe principally, fitly, and in a more excellent manner then formerly to be our Father.

5. The ſecond ſigne is an high eſtimation of the dignity of Adoption, *Ioh.*1.12. 1 *Ioh.*3.1. For the ſpirit doth not only ſeale unto us our Adoption, but doth alſo ſhew us how great a bleſſing it is, and how much to be priſed.

6. The third ſigne is the feare and honour of God, 1 *Pet.*1.17. *Mat.*1.6. For true reverence followes upon an apprehenſion of great love and kindneſſe mixt with great power.

7. The fourth ſigne is filiall obedience, 1 *Pet.*1.14. Which proceeds not ſo much from hope and reward, as from love and deſire to pleaſe God, *Rom.* 8.14. For obedience ſpringeth from a religious reverence.

8. The fifth ſigne is conformity to the Image of God our Father, and Chriſt our elder brother, *Mat.*5.48. *Ro.*8.29. 1 *Ioh.*3.9. For the Son is begotten after the ſimilitude and likeneſſe of his Father.

9. The ſixth ſigne is a firme hope of the eternall inheritance *Ro.*8.17. For the inheritance and the expectation thereof is proper to ſome, not to peccants or ſtrangers.

The third *Queſtion* is how the teſtimony of the ſpirit may be preſerved?

8. *Anſ.* 1. If we extinguiſh and quench it not by contempt or neglect of the meanes of grace, 1 *Theſſ.*5.19. 20. The reaſon is, becauſe the word with the like means of grace are the force of the ſpirituall life, by the uſe of which the ſpirit is ſtrengthned

ned within us, and in the want of which the ſpirit in regard of its inhabitation failes in us, and is ſaid to be quenched.

11. 2. If we grieve it not by the filthineſſe of ſinne, *Eph.* 4.30. The reaſon is becauſe as naturall griefe ariſeth from the preſence, or repreſentation of ſome repugnant, and unwelcome object, which is incumbent and prevailes againſt us, ſo that ſpirit is in a ſort grieved by the prevailing of ſinne, a thing to him moſt odious and repugnant.

12. 3. If wee ſtir it up by holy exerciſes. 2. *Tim.* 1.6. The reaſon is becauſe as fire in greene wood burnes not but by the help of bellowes and blowing, ſo neither doth any ſpirituall heate continue in the hearts of ſinners, unleſſe due meanes be uſed for the ſtirring it up.

CHAP. 10.

Of Sanctification.

COncerning Sanctification the firſt queſtion is, what a man ought to doe that he may be ſanctified? How to obtaine Sanctification.

1. *Anſ.* He ought, 1. wholy to ſubmit himſelfe to the word of God. For the word of God is that truth which ſanctifies us. *Ioh* 17.17. *Ier.* 31.33. And it is effectuall to worke ſanctification, 1. Becauſe of that utter oppoſition which it hath againſt ſinne, by reaſon whereof it repells ſinne out of the heart, where it is ſeated, 2. Becauſe it is the powerfull inſtrument of God to regenerate men, 1. *Pet.* 1.23.

2. He ought 2. By Faith to apply Chriſt unto himſelfe, as in Sanctification, 1 *Cor.* 1.30. Hee ought therefore, 1. To ſuck as it were holineſſe out of Chriſt, that is, Conſidering that Chriſt is the Fountaine of all ſpirituall life and Sanctifying grace, *Ioh.* 1.16. *Col.* 1.19. & 2.9. He ought to rely & put his confidence in Chriſt for the obtaining of Sanctification, and to draw it ought of that Fountaine, *Eſa.* 12.3. He ought, 2. To provoke himſelfe unto it by the meditation of Chriſt, that is, ſeriouſly weighing and conſidering the bleſſings of God in Chriſt, he ought to ſtir up himſelfe to ſuch an endeavor after Sanctification as becometh ſuch benefits.

3. Now because there are two parts of our Sanctification, namely *mortification*, whereby sinne or the old man is put off, and *vivification*, whereby grace or the new man is put on, *Eph.*4.22.24. *Col.* 3. 8. 10. Therefore there are two parts of the application of it for Sanctification, the first is the application of his death, the second of his Resurrection and life, *Rom.6.*

4. The application of the death of Christ to the mortifying of sinne, is when Faith doth effectually collect this mortification of sin, from the death of Christ, *Rom.*6.11.

5. By this application sin is said to bee crucified, *Romans* 6.6. *Gal.*5.24. To be killed, *Romans* 6.2. And to be buried, *Rom.*6.4.

6. The Nailes whereby in this application sinne is fastned to the Crosse, are the very same with those, whereby Christ was fastned to the Crosse. For there is nothing more effectuall, then if one would consider seriously, 1. The nature and desert of his sinnes. For he which seriously considers that his sins doe deserve, and will procure his death, and destruction, he cannot but seeke by all meanes to prevent it, by the mortification of sinne; for either sinne, or the sinner must needs die, *Rom.*8.13. 2 The love and mercy of God the Father toward him a sinner, in sending Christ to take away his sin. For the love of God will constraine us to seeke that for our selves, which God so earnestly sought for us, 1 *John* 4.11. 3 The love of Jesus Christ in undergoing, and fulfilling all things that were required for the taking away of our sinnes. For this grace and love of Christ, if it worke but upon us as it ought, will constraine us to set about this worke, 2 *Cor.* 5. 14, 15. Those were the very Nailes whereby Christ was fastned to the Crosse, and not those materiall ones, which his murtherers did use for this purpose.

7. The application of the resurrection and life of Christ unto vivification, is when Faith doth effectually collect this life of grace, from the resurrection and life of Christ. *Rom.*6.11. Now it is effectually collected, by a meditation of the efficient cause, and end, and fruits of the resurrection of Christ, *Col.*3. 1. The meditation of the efficient cause affordeth this argument; If the said spirit which raised up

Christ

Chriſt from the dead, dwell in me, it will alſo raiſe up my ſoule from the death of ſinne, to the life of grace, *Rom.* 8.11. The meditation of the end, this; As Chriſt was raiſed up, that ſinne might have no more dominion over him, but that he might for ever live to God, ſo alſo muſt we, *Rom.*6.9.10. The meditation of the fruits yeilds this argument: As Chriſt being raiſed up ſitteth at the right Hand of his Father in Heaven, ſo ought we alſo to live as Citizens of Heaven, *Phil.* 3. 20.

8. He ought, 3. by a lively Faith, not onely to apprehend the generall promiſes of ſalvation, but thoſe particular ones alſo, which doe in a ſingular manner pertaine to ſanctification *Ex.*30.24.

9. He ought, 4. To yeeld up himſelfe wholly to the holy Ghoſt, to be acted and led by him in all things. Ro.8.13.14.

The ſecond Queſtion, by what motives may a man be ſtir'd up to labour for Sanctification? Motives to Sanctification.

10. *Anſ.* If he conſider, 1. That without holineſſe no man ſhall ſee God. *Heb.*12.14. *Mat.*5.20. 2 That holineſſe is the Image of God, and that perfection, wherein we were created at the beginning. *Eph.*4.24. 3 That holineſſe is the end of our election, redemption and vocation, *Eph.*1.4. 1 *Tim.*4.7. *Tit.*2.14. 1 *Cor.*1.2. 4 That it is not the leaſt part of glory and eternall bliſſe. *Eph.*5.27. 5 That there can be no true Faith or juſtification, or adoption without ſanctification, *Iac.* 2.26. 2 *Pet.*1.10. 1 *Cor.*6.11.

The third Queſtion, what are the ſignes of true ſanctification. The ſignes of Sanctification.

Anſ. 1. A reformation of all the powers, and faculties of the whole man, 1 *Theſſ.*5.23. 2 A reſpect to all the Commandements of God, *Pſal.*119.6. *James* 2.10. 3 A conſtant care to avoid all ſinne, *Pro.* 28.14. 4 A walking before God, *Gen.*17.1. *Act.*24.16. 1 *Cor.*10.31. *Col.*3.23. 5 A combat betwixt the fleſh and the ſpirit.

CHAP. II.

Of the combate of the Spirit against the Flesh.

Question, how may the combat of the spirit against the flesh which is in the regenerate, be distinguished from that fight which is oft found in the unregenerate when they sinne?

First, *Ans.* 1. They differ in the causes. For, 1. the reluctation which is in the wicked proceeds either from horrour, and a strivith feare of punishment, or from some evill disposition, which is easily overcome, but the spirituall combat ariseth from a certaine new nature, which of its owne accord, is carried after those things which are pleasing to God, and doth surely, and constantly shun, and make opposition against whatsoever is contrary, 2. That fight and reluctation, which is found in wicked men, takes place only in such grosse sinnes, as either are condemned by the Law of nature, or are wont to be abhor'd by all such as are in any small measure illuminated: but the spirituall combat of the regenerate is exercised against all sin, though it never come to be perfected in any grosse crime.

Secondly, 2. They differ in the objects: For that fight which is found in the wicked, is either betweene the dictate of their Conscience and the inclination of the will, or between some light inclination of the will to some morall good things, and heady affections which rule, and beare sway: but that combate which is in the regenerate, consisteth in the opposition and strife of a certaine new and supernaturall quality of spirituall life, which hath its seat principally in the will, against corrupt inclinations, which dwell indeed within them, but beare no sway over them.

Thirdly, 3. They differ in the effects. For 1. that fight which is in naturall men, may and is wont to consist with a dayly and ordinary course of sinning: But the combate of the spirit, doth alwayes cause that (although there may be many slips, and infirmities) the course, and tenour of a mans life be squared, and ordered according to the will of God

God, 1 *John* 3.9.10. 2 That oppoſition in naturall men, although it may ſometime be a cauſe, why ſome good is done by them, yet it cannot make a good principle, a good end, and a good manner of working: all which the combate of the ſpirit againſt the fleſh doth bring along with it, 3. The fight of naturall men, doth ordinarily admit ſuch actions as are for the ſubſtance of them evill: but the ſpirit doth ſo prevaile for the moſt part that it admits not a ſinne in the fact it ſelfe although there may be a failing in the degree, and manner of doing, 4. For thoſe evills which the unregenerate man doth commit, this fight that is within him hinders not, but that the ſinne may be, in all reſpects conſummated, in regard of the precedent conſultation, and purpoſe, the concomitant pleaſure, and delight, and the following obſtinacy and impenitency: but the ſpirit by its combate with the fleſh doth abate the power of ſinne, partly before the commiſſion, party in the commiſſion, and doth afterward utterly breake it, 5. That reluctation which is in naturall men ſeekes onely to repreſſe, and keepe ſinne under, but the ſpirit in its combate contends alwayes for the very mortification of ſin, and the higheſt perfection of grace, although before death it be not attainable.

CHAP. 12.

Of growth in Sanctification.

THe fifth *Queſtion* is whether wee ought to content our ſelves with this, that wee have ſome beginnings of ſanctification?

1. *Anſw.* No, there are two duties to be performed yet by us, in either of which if wee be negligent all our labour is loſt.

2. The 1. Is a care to keepe that holineſſe we have, 1 *Tim.* 1.19. The reaſon is becauſe that many have eſcapt in ſome degree the pollutions of the world, and yet have beene intangled therein and overcome, and ſo the latter end hath beene worſe with them then their beginning, 2 *Pet.* 21.22.

3. Now wee shall hold fast our holinesse, 1. If wee be mindefull of the Covenant which wee made with God, *Iob.*31.1. And of our redemption, 1 *Cor.*6.19.20. 2 If we take diligent heed, that we never repent of any repentance, *Ier.*34.11. That is if we be carefull that we never fall in love with that sin which we have hated, or slight any duty which our Consciences have approved, no not in those things, which the world counts small and as nothing.

4. The 2. duty is a study, and care to increase in holinesse, with the increase of God, *Col.*2.19. 2. *Peter* 1.5. *Phil.* 1.9. 1 *Tim.*4.15.

5. The reason is, 1. Because such is the nature of grace that it alwayes stirs up them in whom it is to an earnest desire of a larger fruition of it, 1 *Pet.* 2. 2. 3. So that although that thirst which is a thirst of totall indigence or want be excluded by grace, *John* 4.14. Yet that which is for a more plentifull fruition is no taken away but increast, 2. Because as the vitall heat of our bodies doth never continue in one state, but is either increasing, or decreasing alwaies, so in this life of grace, unlesse we do give all dilligence that we may be on the growing hand, it cannot be avoided but there will be a consumption through that opposition which the spirit meets with from the flesh.

6. Now we shall make a progresse in Sanctification, 1. If we exercise our selves dayly to a more perfect denying of sinne, and of the world, and of our selves, and to a more earnest and serious seeking of God and his Kingdome, 2. If we have our end alwayes in our eyes, *Pro.*4.23. 3 If we keep our hearts with all dilligence, *Pro.*4.23 4 If we watch to the holy use of all those meanes which make to sanctification, and joine earnest prayer with them.

CHAP. 13.

CHAP. 13.

Of the firſt fruits of Glorification conſiſting in the ſenſe of Gods Love.

AMongſt the firſt fruits of glory which are granted to the faithfull in this life, the apprehenſion and ſenſe of Gods Love is the chiefeſt, for as the procurement of our ſalvation, had its begining, and firſt foundation, in the election, and love of God, ſo the beginning of the perceiving thereof is in the perceiving of the ſame love, now concerning this love, the firſt Queſtion is how a man may obtaine the apprehenſion and ſenſe of the love of God?

How to obtain the Senſe of Gods Love.

1. *Anſ.* The proper cauſe of this apprehenſion is the holy Ghoſt, who ſheds this love of God in the hearts of believers, *Rom.* 5.5. That is, certifies them particularly that this love of God is extended abundantly to them. But yet there are many meanes whereby this worke is promoted, and whereby alſo beleevers come to bee rooted, and grounded in this love, *Epheſians* 3. 18. The principle of them are theſe that follow.

2. Firſt, if the beleever do apprehend that (God in regard of that relation wherein he ſtands to him and the reſt of the faithfull is meerely love) 1 *Iohn* 4. 8. For ſo that phraſe is to be underſtood, not of God conſidered abſolutely, but in relation unto the faithfull, becauſe all things which God doth, to and about beleevers, proceeds in ſome ſort from his love, for the love of God is to be ſought for, and to be conſidered in the effects thereof.

3. Secondly, if he conſider how admirable all the circumſtances be in the love of God, *Iohn* 3. 16. 1 In reſpect of the perſon loving. For God who hath in himſelfe all good, all ſufficiency, and perfection, that could receive no profit, either by man, or by mans love, and beſides that was grievouſly offended with man, this God notwithſtanding loveth man 1 *Iohn* 4. 10. 11.

4. Secondly, in reſpect of the perſon beloved. For God hath loved man, that deſerved no ſuch thing from him, man his enemy, man unthanfull, *Ro.* 5. 8. 5. Third-

5. Thirdly, in respect of the gifts which are the fruits of this love. For God out of love hath given man his owne Son, and in his son himselfe, 1 *John* 2.24. And with him all good things, *Rom.* 8.32.

6. Fourthly, in respect of the manner of the giving, which was out of meere and abundant grace, without mans request, and beyond his expectation. *Rom.* 10.20.

7. Fifthly, in respect of the continuance, for this love of God was from eternity, and shall remaine immutably unto all eternity, *Ep.* 1.4. *Ier.* 31.3. *Iohn* 13.1.

8. The third meanes to promote the sense of Gods love in the heart of a believer is for him to labour with all his might in the use of those meanes which tend to this purpose to get a more plentifull taste of this love, *Psalme* 34. 9. 1. *Pet.* 2.3.

The second Question is how a man may know that God loves him?

9. *Answ.* 1. If he be certaine that Christ is his, *Gal.* 2.20. that is, if he be certaine that he hath a true Faith in Christ. For Christ is the Son of Gods love, by whom his love is derived unto others.

The signes of Gods love to us.

10. 2. If he be certaine of his love to God, 1 *Iohn* 4.10. *Pro.* 8.17.

11. 3. If he follow after righteousnesse, *Pro.* 15.9. For God cannot but love his own Image.

12. 4. If the love of God do constraine, and effectually stir him up, to all duties of piety towards God, and of love, and Justice towards men, 2 *Cor.* 5.14. 1 *Iohn* 4.12.

A third Question is, whether a man may not collect the Love of God, from the common good things which he bestowes?

13. *Answ.* All the benefits of God, of what sort soever they be, do bring with them an obligation, to love and obey that God which is the donor, but it is proper to some of them to bring besides that, solid and spirituall comfort to the receiver, by a demonstration of the singular love of God, which is made by them. For nothing that is common, can demonstrate any speciall love. Creation therefore, and preservation, and earthly and naturall good things

cannot

cannot by themſelves be any ſignes of a ſupernaturall love, *Eccleſ.* 9.2. But yet theſe common good things, when they are received by Faith, as given in Chriſt, are (in reſpect of the manner wherewith they are then clothed) proper to the faithfull, and are ſecundary ſignes of Gods love to them, *Pſal.* 22.10,11,12. For Faith maketh ſuch a kinde of arguing as there the *Pſalmiſt* uſeth, to be of force, whereas without Faith there could no ſuch conſequence be drawne from them.

CHAP. 14.

Of the hope of eternall life.

FRom the apprehenſion, and ſenſe of Gods love, followes a confirmed hope, or confidence, and undoubted expectation of eternall life. Now concerning this hope, and certainty, the firſt Queſtion is whether a believer may be infallibly be aſſured of his ſalvation?

1. *Anſ.* There is not onely a poſſibility for the believer to come to this certainty, but it is his duty alſo, never to reſt contented till he have obtained it, *Heb.*6.11.& 10.22.*Rom.* 4.21 & 8.35.——39. For Hope may and ought to be certaine.

2. Firſt, God hath confirmed this to every believer by promiſe, by oath, by earneſt, by ſeals, *Iohn* 3.16.*Ier.*31.40, 41.*Heb.*6.17.*Eph.*1.14.*Mark.*16.16.

3. Secondly, Faith ought to receive all that which God hath thus confirmed, *Heb.* 4.2.

4. This certainty is perfected in us by three Acts, 1. by an act of Faith properly ſo called whereby we reſt upon God by Chriſt, for the certaine obtaining of ſalvation: 2 By an act βεβαιότητος of knowledge, whereby we believing do underſtand that God hath certainly adjudged this ſalvation unto us. 3. By an act of confidence or of hope, whereby we certainly looke for this ſalvation, which is thus adjudg'd to us and made ours. But yet for all that the whole application is attributed to Faith, becauſe it dependeth firſt, and chiefly on faith.

5. Thirdly, ſalvation, and life eternall is contained in the object of Faith. For we believe life everlaſting, 1 *Peter* 1. 3,4, 5.

6. Fourthly, true grace (of the certainty of which we ſpake before) is never ſeparated from life eternall, *Heb.*6.9. For the grace of juſtification is a more certaine cauſe of life, and the grace of ſanctification is a part of eternall life, *Iohn.*17.3. *Gal.*2.20.

7. Fifthly, God the Father hath decreed to bring to eternal life all thoſe that believe, for Faith is a fruit of election, *Acts* 2.47.& 13 48.

8. Sixthly, Chriſt our Saviour doth perpetually intercede for the faithfull, that they may be preſerved from evill, *Iohn* 17. 15.

9. Seventhly, the holy Ghoſt doth direct, and keepe the faithfull to life eternall, *Iohn* 16.16. *Ez.*36.27.

10. Eighthly, by the power of God, and Chriſt, the faithfull are preſerved, *Iohn* 10.28,29. 1 *Pet.*1.5. And ſtrengthned, *Eph.*3.16. *Col.*1.10. *Pil.*4. 1,.

Motives to indeavour for certainty of hope.

The ſecond Queſtion by what motives a believer may be ſtirred up to ſeeke for this certainty of hope with all diligence?

11. *Anſ.*1. God requires this, *Rom.*15 13. *Col.* 1. 23. *Heb.*6. 11.& 10.22.1 *Pet.*5 9.

12. Secondly, this hope is as neceſſary for a believer in time of temptation, as a helmet is for a Souldier, and an anchor for a Ship, *Ep.*6.17.1 *Theſſ.*5.8. *Heb.*6.19.

13. Thirdly, it brings with it freedome, and ſtrength and courage, and conſtancy, in every worke of the Lord, *Heb.*3.6. 1 *Cor.*15.58. The reaſon is becauſe the end, and fruit of a mans worke doth allure, and whet him on to induſtry, and conſtancy in working. For although our ſalvation be not the chiefe, and laſt end of our obedience, yet it is the fruit of it, and in that reſpect, partaketh of the nature of an end, *Rom.* 6.22. So that it is not only lawfull but very expedient alſo, for the helpe of our infirmity, to ſet about the worke of piety, with an eye upon the recompence of reward, *Iames* 5.7. *Gal.* 6,7,8. *Heb.*12.2. *Pſ.*19.12.

14. Fourthly, it is the end of the calling of the Faithfull, whence

whence alſo it is ſtil'd the *hope of their calling*, *Eph.* 1.18.

15. Fifthly, this hope maketh not aſhamed, becauſe it is never vaine, neither doth it deceive, *Rom.* 5.4,5. *Rom.* 8. 24.

16. Sixthly, it is hope by which a beleever is ſaved, *Romans* 8. 24.

The third Queſtion is what a beleever ought to do for the obtaining and preſerving of a lively hope.

17. *Anſ.* He ought, 1. to preſerve his Faith firme, and lively. For hope flowes from, and depends upon Faith, and that not only, the being of Faith, but the degree, the meaſure, and the ſenſe of it. *Heb.* 11.1.

18. Secondly, he ought with all care to keepe a good conſcience: for ſuch a Conſcience doth make much for the confirming of Faith and hope, 1 *Tim.* 1.19. 2 *Tim.* 4.7,8.

19. Thirdly, he ought diligently to obſerve the experiment which he hath had of Gods love towards him. For experience cauſeth hope, *Rom.* 5. 4.

20 Fourthly, he ought oftentimes to ſet before his eyes the examples of thoſe, who have with happy ſucceſſe placed their hope in God, *Iames* 5.10,11.

21. Fifthly, he ought to be frequent in the exerciſes of pietie, *Rom.* 15.4.

The fourth Queſtion is what are the ſignes of a true and lively hope? The ſignes of true hope.

22. *Anſ.* 1. True hope is carried upon God onely, who is therefore cal'd *the God of hope*, Rom. 15.13. *And the hope of Iſrael*, *Jer.* 14.8.

23. Secondly, it reſts upon that free mercy of God which is manifeſted in juſtification, and not upon any humane merits, or ſtrength, nor upon any externall and common bleſſings of God, *Rom.* 5.1.

24. Thirdly, it doth expect not only happineſſe, but ſanctification alſo, *Gal.* 5.5.

25. Fourthly, it is begotten, and preſerved by holy exerciſes, *Rom.* 15.4.

26. Fifthly, it brings forth patience, 1 *Theſſ.* 1. 3.

27. Sixthly, it cauſeth ſpirituall joy, *Heb.* 3.6.

28. Seventhly, it begetteth a conſtant care of holyneſſe, 1 *John* 3.3.

CHAP. 15.

Of Consolation.

FRom Christian hope or confidence, ariseth consolation, which is, a confirmation of the soule, against the griefe and feare that doth oppresse it, for it is not properly a rejoicing of the soule (as some thinke) but rather a repression, or a mitigation, or an allaying of griefe, feare, or sadnesse. For that man is said to receive comfort and consolation, when he hath in some sort put away griefe, although joy be not yet come in the place, or if his sadnesse, and sorrow, be at least in some sort mitigated, and lessend. For sometimes there may be a mixture of sorrow and consolation together. Neither are men either perfectly well or perfectly ill, when they begin to receive consolation, *Esa.* 40. 1, 2. Now concerning this consolation

The first Question is, whether a believer may attaine unto solid comfort against all kinds of evill?

1. *Ans.* He may. For, 1. God the Father in respect of the faithfull is the God of all consolation, comforting them in all afflictions. 2 *Cor.* 1. 3, 4.

2. Secondly, Christ is the principle, or fountaine by which the comfort of the faithfull doth flow, 2 *Cor.* 1. 5.

3. Thirdly, the holy Ghost is the comforter of all believers imparting unto them all consolation, *John* 14. 16. 26 & 15. 26. & 16. 7. 13.

4. Fourthly, the whole Scripture maketh for the consolation of the faithfull, *Rom.* 15. 4.

5. Fifthly, this consolation is made strong by the immutable counsell of God, and by his strengthning of believers, *Heb.* 6. 17, 18.

6. Together with this consolation God doth joyne the confirmation of his grace, which consists in a reparing of their strength, and in a fortifying of them against trouble. For whereas the faithfull oft times like weake women, through the apprehension of some terrible evill, doe fall as it were into

to

to a ſwound, and all their ſtrength is diſſolved, God on the other ſide in this defect makes a ſupply by his grace of confirmation: we have a notable example of this, *Dan.*10.& 8. *There remained no ſtrength in me, & 10. And behold a hand touched me which ſet me upon my knees, and upon the palms of my hands, and he ſaid unto me, ſtand upright,* and 18 *Then there came againe and touchit me one like the appearance of a man, and he ſtrengthned me and ſaid, O man greatly beloved feare not, peace be unto thee, be ſtrong, yea be ſtrong, and when he had ſpoken unto me I was ſtrengthned, and ſaid let my Lord ſpeake for thou haſt ſtrengthned me.* And this is a grace which we are commanded to ſeek for, *Heb.*12.12.

CHAP. 16.

Of Afflictions.

THe ſecond Queſtion is, what thoſe evills be againſt which the faithfull ought to ſeeke conſolacion?

Anſ. They are either corporall, as the afflictions of this life and death, or ſpirituall, as ſpirituall temptations and ſins.

The third Queſtion is, by what arguments, a believer may be confirmed, and comforted againſt the afflictions of this life? Conſolation for the afflicted.

1. *Anſ.* Firſt, ſuch kinde of afflictions are common to man, 1 *Cor.*10.13. And are wont to be accompliſht in believers while they live here, 1 *Pet.*5.9. *Act.*14.22.

2. Secondly, without Gods Providence not ſo much as a haire of our head ſhall periſh, *Mat.*10 30. *Luk.*21.18.

3. Thirdly, the fatherly love of God is wont to be manifeſt in the afflictions of the faithfull, *Heb.*12.6.

4. Fourthly, Chriſt himſelfe hath ſuffered and overcome all the afflictions of the World, to the intent he might ſuccor us, *Heb.*4.15.

5. Fifthly, God together with the temptation, will ſtrengthen by the ſpirit, and make a way to eſcape, 1 *Cor.*10.13.

6. Sixthly, the time of affliction is but ſhort, 2 *Cor.*4.17. 1 *Pet.*5.10.

7. Seventhly, the fruit of afflictions is saving. For every chastening yeildeth the peaceable fruit of righteousnesse, unto them that are exercised therewith, *Heb.* 12. 11.

The fourth Question is whether we are to comfort our selves after one sort in all afflictions?

Diverse kinds of afflictions.

8. *Ans.* There be diverse kinds of afflictions, so there be severall wayes of consolation. For some afflictions are brought upon us by men for righteousnesse sake, for the cause of Christ and his Gospell and Kingdome, *Mat.* 5. 10. & 11. *Marke* 10. 29. *Luke* 18. 29. These afflictions are commonly styled by the name of persecution, or the Crosse, because of the resemblance which they have to, and participation with the Crosse of Christ, *Phil.* 3. 10. In these kindes of afflictions, consolation is easy and at hand, for we ought even to account the afflictions of this nature, and for such a cause to be themselves an argument of great comfort, *Mat.* 5. 12. *Acts* 5. 14. *Iames* 1. 2. 1 *Pet.* 4. 14. 16. The reason is because in these persecutions which wee suffer for righteousnesse sake there is the nature of a testimony, martyrdome, and example whereby we glorify God before men. And so out of the eater comes forth meat according to *Sampsons* riddle, *Iud.* 14.

9. Some afflictions are laid upon us by God, to prove us, and to trie us, *Exo.* 15. 25. & 16. 5. *Deut.* 8. 2. 16. These are properly call'd tryalls and temptations. In these kinds of afflictions our consolation is not to be fetcht from the temptation it selfe, but from our manner of bearing it, when we through the grace of God in such a condition, do sanctify and glorify his Name, *Iob.* 1. 24. Our principall care therefore ought to be to frame and compose our selves to a right bearing of these afflictions, and the comfort will follow of its own accord.

10. Some afflictions are laid upon us, as punishments and corrections, *Iob.* 36. 9, 10. *Heb.* 12. 6. For these although there be some comfort contain'd in Gods Fatherly manner of chastening, *Heb.* 12. 7, 8. Yet this comfort cannot be solidly apprehended, but onely in making right use of the afflictions themselves, *Ibid.* 6. 11. Here therefore our first care must be to make right use of these visitations before we seeke after comfort.

11. These

11. These kind of afflictions are not so different but that they may meete together, in one, and the same trouble. For in persecution the faithfull are alwayes tried, sometimes corrected, but yet there may be trials and corrections often times without persecution, and when they do meet together some of these kinds may more appeare in some then others.

The first Question is what a man in afflictions ought to do to the end that he may obtaine true and solid comfort? The duties of the afflicted.

12. *Ans.* First, he ought to acknowledge the hand of God afflicting him, *Esa.* 26.11. *Iob.* 5.6.8. *Amos* 3.6. For this consideration is the foundation of patience, 1 *Sam.* 3.18. *Ps.* 39.10. And of all those saving truths, which are received by afflictions, *Esa.* 9.13.

13. Secondly, he ought to search his wayes and acknowledge his sinnes, *Lam.* 3.39,40. *Iob.* 36 9,10. For although all afflictions are not alwayes sent directly and principally for sinne, yet sinne is the fountaine, and foundation of all afflictions, *Rom.* 5.12. It is therefore a course most equall, most safe, and most pleasing to God, that in our afflictions we behold our sins, which either have directly procured them, or at least deserved them.

14. Thirdly, he ought to submit himselfe in the presence of God, and under his mighty hand, *Iames* 4.10. 1 *Pet.* 5. 6. 2 *Sam.* 15.20. *Levit.* 26.41. Otherwise the chastening of God is contemned, and men shew their security and vaine confidence, *Pro.* 3.11. *Heb.* 12. 5.

15. Fourthly, he ought by humble repentance to seeke the face, and favour and mercy of God. *Psa.* 57.2. *Lam.* 3.41. *Amos* 4.12. *Hos.* 5.15. & 6.1 & 14.2. There are three seasons wherin we ought to seeke God by repentance, 1. presently after sinne committed, 1 *Cor.* 5.1.2. 2. after some feare of punishment, or some threatning of God, *Eph.* 2.1.2. 3 After that the wrath of God hath in some sort broke in upon us *Dan.* 9.13. Those Christians are the best which lay hold upon the first opportunity, for they declare that they do hate sinne simply for it selfe, those that make use of the second season come next to them. For such believe although they see not, but those that repent not in the third season are altogether desperate.

16. Fifth-

16. Fifthly, he ought to see that he profit by his affliction in all the parts of new obedience. 2 *Chron.* 28. 22. *Esa.* 26. 9. *Iob.* 36. 10. *Hebrewes* 12. 10. *Esay* 27. 11. *Leviticus* 26. 18. 21. 28.

17. Sixthly, he ought patiently to expect what end the Lord will make, 1 *Cor.* 10. 13. *Jam.* 5. 7. 8. 11. 2 *Sam.* 15. 25. *Mic.* 7. 9. He that seekes freedome by unlawfull meanes doth offend God more, 2 *Kings* 1. 3. Neither yet is he free but by an exchange of a lesse evill for a greater, *Esa.* 24. 18. *Amos* 5. 19.

CHAP. 17.

Of Death.

COncerning Death the first Question is whether it be a thing to be contemned?

Of the contempt of Death.

1. *Ans.* Death is not simply to be contemned, 1. because it is in its own nature a grievous judgement of God against the sinnes of men, and so doth represent both our desert and Gods wrath, 2. because it is in its owne nature, a passage to an eternall separation from God, so that it is a point either of desperate security, or affected wisdome, and valour, to contemne death after that manner that some of the heathen have done, who have been prais'd for so doing. But yet comparison being made betwixt death and those things which after death are prepared for the faithfull, death may, and ought in some sort to bee contemned by all believers, *Heb.* 12. 2.

The second Question is whether a believer ought to desire and pray for death?

Answ. Death is not simply and absolutely to be desired, 1. Because it is in it selfe a evill, 2. Because God as a Generall hath placed us in our station of this life, and without his Commandement we ought not to forsake, nor simply to desire to be dismist before the time that hee hath appointed, 2 *Cor.* 5. 4. 9. But yet the faithfull may and ought so to expect the life which is to come after death that they do account it much more pleasing to them then this present life,

2 Cor.

2 *Cor.* 5.8. And to tend thither, with the deſire that is moderate, and ſubject to the will of God, as being a condition much better, *Phil.* 1.13. *Ro.* 8.23. 2 *Tim.* 4 8.

The third Queſtion is, by what arguments the mind of a believer may be ſtrengthned againſt the feare of death?

2. *Anſ.* Firſt, if he ſeriouſly conſider, and by faith apprehend that Chriſt hath by his Death deſtroyed the power of Death, *Heb.* 2.14. and taken away its ſting, 1 *Cor.* 15.56. So that death hath beene ſwallowed in victory by Chriſt, and that victory is imparted to beleevers, *Ibidem* & 54.57. How to diminiſh the feare of death.

3. Secondly, if he conſider alſo that this was one end of Chriſts death, to free us from the feare of death, as being a great bondage, *Heb.* 2.15.

4. Thirdly, if he conſider alſo with faith, that the love of Chriſt and of God in Chriſt is ſo firme and conſtant that no death can ſeperate us from it, *Ro.* 8.35.

5. Fourthly, if he conſider with himſelfe that for Chriſt the death of the faithfull is pretious in Gods eyes, *Pſal.* 72. 14. And be alſo fully perſuaded that the good hand, and fatherly providence of God, is preſent with, and watcheth over the faithfull for good both in life and death, *Mat.* 10.28, 29, 30, 31.

6. Fifthly if he well conſider from how many, and from how great evills hee ſhall be freed by death, as, 1. From ſin, 2. From thoſe miſeries that follow ſinne, *Eſay* 57.1.2.5. Which cauſe others often times to ſeeke for death, *Apoc.* 9. 6. 3 From the temptations of the Devill. *Apoc.* 12.8. 4 From the oppoſition and vexation of the World and the fleſh, *Apoc.* 14.13. *Eccles.* 4.1.2. Hence it is that death is cal'd a reſt and a ſleepe, *Eſa.* 57.2.6. 1 *Theſſ.* 4.13,14. Thus much the Devill himſelfe in the ſhape of *Samuel* did acknowledge 1. *Sam.* 28.15.

7. Sixthly, if he caſt his eyes alwayes upon that happineſſe to which we ſhall come by death, For after death. 1. The grace of God ſhall be perfected in us, 1 *Cor.* 13.10. 2 We ſhall be with God, 2 *Cor.* 5.8. With Chriſt and the bleſſed ſpirits, *Phil.* 1.23. 3. We ſhall injoy a firme and immutable eſtate of heavenly life, 2 *Corinth.* 5.1. *Heb.* 11. 10.16. *Luke* 16.9.

8. Seventhly, if he seriously set his minde to consider the vanity of all those things which depend upon this present life, and which we forsake at our death, *Eccl.*3.18.

9. Eighthly, if he persuade himselfe that Gods providence without him is sufficient to provide for all those things concerning which he can be carefull, and do know withall that without it, no good can be done, though he should continue in life.

The fourth Question is what a beleever ought to do that he may injoy this consolation?

10. *Answ.* First, he ought to labour that he may have a speciall faith in God through Christ, and that this faith be lively, and strong, *Luke* 2.28. 2 *Tim.* 1.12. 1 *Iohn* 5.4.

11. Secondly, he ought with all care to preserve his Conscience pure and without offence, *Acts* 24.15, 16. *Heb.*10.22.

12. Thirdly, he ought with this faith and Conscience to live in a continuall expectation of the comming of the Lord, so carying himselfe here as becomes a Citizen of heaven, *Phil.* 3.20. 2 *Pet.*3.12.

13. Fourthly, he ought alwayes to thinke the hower of his death to be neare and at hand, *Psalme* 19.20. *Esai.*28.15. 2 *Tim.*4.6.

14. Fifthly, he ought alwaies to exercise himselfe to a deniall and forsaking of the world, 1 *Cor.*7.29,30,31. *Gal.*6.14.

15. Sixthly, he ought to make death familiar in a sort to himselfe both by a frequent meditation of it, and by those exercises to which God calls him, 1 *Cor.* 15.31. 2 *Cor.*1.9. & 4.10,11.

16. Seventhly, he ought to labour that as the outward man drawes to corruption, so the inward man may be renewed more and more, 2 *Cor.*4.16.

17. Eighthly, he ought not to thinke so much upon death it selfe, as upon Gods grace both in death, and in those things which follow after, 2 *Tim.*4.8.

18. Ninthly, he ought in all humility to commend his soule unto God as unto a faithfull Creator, 1 *Pet.*4.16.

CHAP. 18.

CHAP. 18.

Of Temptations.

COncerning temptations the firſt Queſtion is by what arguments a beleever may ſtrengthen himſelfe againſt their aſſaults?

Of reſiſting temptations.

1. *Anſ.* Firſt, if he conſider ſeriouſly that theſe temptations are part of that warfare to which the faithfull are called, *Eph.*6.12. and unto which they have given up their names in baptiſme, and have bound themſelves by oath.

2. Secondly, if he conſider that Chriſt is our Captaine and Generall in this war, *Apoc.*12.7. That he is every where preſent and beholds the combate with his eye. This muſt needs be a ſtrong incitement to provoke us to do valiantly. For he doth exhort us to fight, helpes us to overcome, aids us when we faint, and crownes thoſe that conquer.

3. Thirdly, if he conſider that the direction of the temptations themſelves doth depend wholy upon the providence and diſpoſing of God, *Mat.*6.13. 2 *Theſſ.*2.11. 2 *Cron.*18. 21. *Ro.*4.1.

4. Fourthly, if he meditate upon the fruit and the uſe of temptations, *Lu.*21.31. 2 *Cor.*12.8,9.

5. Fifthly, if he propound unto himſelfe Chriſt who was tempted, overcame temptations, and ſuccors them that are tempted, *Heb.*2.18. & 4.15. *Col.*2.15.

6. Sixthly, if he diſtinguiſh betwixt the evill of temptation, and temptations themſelves.

The ſecond Queſtion is, what a beleever ought to do that hee may apprehend this comfort in the hower of temptation?

7. Firſt, he ought to account all thoſe temptations which intice him unto ſin as his utter enemies, 1 *Pet.*2.11.

8. Secondly, he ought to abhor and deteſt thoſe very ſuggeſtions themſelves which lead unto ſin, *Rom.*7.15.

9. Thirdly, he ought to arme himſelfe diligently againſt his ſpirituall enemies, *Eph.*6.13.

10. Fourthly, hee ought to resist them with all his might, *Iames* 4.7.1 *Pet.* 5.9.

11. Fifthly, he ought in this combate not to trust unto his own strength, but to implore the helpe of God, and to rest upon him, *Mat.* 6.13.

12. Sixthly, hee ought in foule temptations to abstaine from all disputation, and speciall deliberation about the thing suggested, resting himselfe satisfyed in that he doth detest them, *Mat* 4 10. For such temptations are vile and do easily cleave to us.

13. Seventhly, he ought to avoid all those occasions which may further the temptation, *Pro.* 4 14, 15.

14. Eightly, he ought to repell and extinguish with all possible strength troublesome suggestions, *Eph.* 6.16. Yea, and sometimes to contemne them also, when after all means used they cease not to be troublesome.

15. Ninthly, he ought (if they returne againe and againe with new assaults after that they have beene oft repel'd) to remember that it is the part of a valiant Souldier not onely to suffer, and come cleare off from assaults and skirmishes of his enemy, but also to indure the tediousnesse of a long siedge when there is occasion.

The third Question is, *how* a man may discerne whether a temptation have prevailed against him yea or no?

Signes of a prevailing temptation.

16. *Anſ.* First, this is not to be judg'd from hence that a man is either troubled in his mind, or doth retaine his calmenesse. For a vexation of mind for the most part, which followes upon foule temptations, is not onely no signe of their prevailing, but is also a demonstration of a sanctifyed heart, and a quiet security doth often times shew that the temptation hath prevailed. The reason is because the opposition which is apparent in this perturbation, is a signe that there is some thing in the soule contrary to the temptation, and a quietnesse doth betray some consent. For water is not troubled by the powring in of water but by the casting in of fire. He which finds least trouble is in most danger, *Luke* 11: 21. So *Ananias* and *Saphira* were quiet, *Act.* 5.3.8. But *Paul* found a great deale of inward trouble, *Ro.* 7.24.2 *Cor.* 12.7, 8.

But

But if this trouble be ſuch that it drives away a man from God, and doth not rather ſtir up to ſeeke him, it is not to be allowed or cheriſhed, for then the temptation is, (although not directly and of its owne nature) yet indirectly and through the perverſneſſe of our nature; effectuall, and the tempter hath obtained his deſire.

18. Secondly, a manifeſt ſigne of a prevailing temptation is the commiſſion of that ſinne to which the temptation did provoke, *Mat.*6.13. But here it is to be obſerved that this falls out not onely when the ſinne is fully acted and committed, but alſo when there is even the very firſt degree of it, in the conſent of the will, or in the leaſt delight in the evill thought of, although there be no purpoſe to commit it. *Jam.* 1.14,15. And this is ſo much the worſe if the delight be as they ſay *Moroſa*, that is, if it continue for any while, and be not preſently repeld.

19. Thirdly, although we give no conſent unto the temptation, yet if the temptation ariſe from our ſelves, there is a ſinne of ours in it, even in its firſt conception, becauſe it flowes out of our fleſh and from our corruption, although it may be kindled and blowne up to a flame by the Devill, *Mat.* 15.18,19. *Gen.*6.5. & 8.21. *Iames* 1.14. But this degree of ſinne is ſuch that though it requires perpetuall humiliation, yet it ought not to deprive us of comfort, becauſe it is the common condition of all the faithfull, who this notwithſtanding are in Chriſt beloved, and accepted of God. But if the temptation proceed meerely from the Devill we ought to deteſt it, as much as poſſible we can, but are not to acknowledge it for our own ſin, *Mat.*4.36.9.

20. Now a temptation is then to be judged to proceed from the devill alone and not from our ſelves, 1. when it is repugnant to the light of nature, or to reaſon it ſelfe, and to our naturall inclination, 2. when is ariſeth not as other ordinary thoughts, but ceaſeth upon, and invades the minde ſuddenly, and with a kinde of vehemency, after the manner of flaſhes of lightning.

21. Fourthly, ſo long as by fervent prayers and ſuch like ſpirituall weapons we do reſiſt and wraſle with any tempta-

tion we may be ſure that it hath not yet prevailed over us, and that it hath not as yet gotten us within its power, 2 *Cor.* 12.7,8,9. *Iames* 4.7.

Spirituall Deſertions.

The fourth Queſtion is how the Conſcience of a beleever may be ſupported in a temptation of God, that is, in ſome ſpirituall deſertion upon which there followes much anxiety?

22. *Anſ.* Firſt, we muſt remember that even the beſt of Gods ſervants have had experience of theſe deſertions, as *Iob.* 6.4. 9. 13.26. & 16.9. *David Pſalme.* 6. & 77. And even Chriſt himſelfe the beloved Son of God, *Mat.* 27.46.

23. Secondly, we muſt know that theſe deſertions are not ſo much reall and in very deed, as in our ſenſe, and apprehenſion, *Heb.* 13.5.

24. Thirdly, we muſt know that God doth not forget his people, no not then when he ſeemes to have forſaken them, *Eſa.* 49.15,16. But doth for his own glory and their good only ſeeme to do ſo.

25. Fourthly, we may be ſure by Gods Word and Covenant that this deſertion ſhall be but ſhort, eſpecially if it be compar'd with the time and continuance of his mercies, *Eſa.* 54.7,8. & 57.20.

26. Fifthly, we muſt make inquiry in our Conſciences with all diligent examination whether our owne ſinnes have not beene the cauſe of Gods ſo dealing, *Eſa.* 57.21. Which if we ſhall find to be ſo, we muſt confeſſe them humbly, intreate for mercy, and ſeriouſly forſake them, *Pſal.* 51.

27. Sixthly, we ought to live by Faith, *Heb.* 2. 4. waiting for the Lord which hideth his face from us, *Eſa.* 8.17.

28. Seventhly, we ought to ſtir up our ſelves to lay hold upon God, *Eſa.* 64.7.

29. Eighthly, we ought alwayes to remember that although God do ſeeme to be abſent from us a long while, yet he doth only wait for a fit time to ſhew mercy, *Eſ.* 30.18.

Chap. 19.

CHAP. 19.

Of the Conſcience of ſinne.

COncerning ſinnes the firſt Queſtion is, how a Chriſtian may be comforted when his Conſcience doth reprove him for, and accuſe him of diverſe ſins?

1. *Anſ.* Sinnes are of two ſorts. For ſome be properly cal'd infirmities, or faults, which do commonly cleave to the beſt and moſt vigilant of the faithfull, 1 *Cor.6.7.* Others are more hainous wickedneſſe which neither are to be found in all the faithfull nor in any of them at all unleſſe very ſeldom; and by reaſon of ſome violent temptation, *Romans 6.* 13, *Gal.6.1.*

2. An infirmity is when a purpoſe to do well is preſent, but power of performing it is abſent, *Rom.7.18.* A wickedneſſe is when the purpoſe it ſelfe at leaſt in ſome particular fact is impions, 2 *Sam.* 12. 10. Now in caſe of infirmities theſe following arguments may ſerve for conſolation.

3. Firſt, even the beſt and moſt perfect of Gods Children while they live here are ſubject unto theſe failings, *James* 3.2. 1 *John* 1.8.

4. Secondly, God doth pitty his ſervants in their infirmities as a loving Father pitties his little children, *Pſ.*103 13. *Mat.* 3. 27.

5. Thirdly, Chriſt himſelfe is touched with the ſenſe of our infirmities, *Heb.*4.15.

6. Fourthly, Chriſt himſelfe is ſuch a propitiation for ſuch kinde of ſinnes, that he offers us conſolation for them before they be committed, 1 *Iohn* 2.1,2 *Ro.*6.14.

7. Fifthly, by Chriſt we have acceſſe with boldneſſe to the Throne of grace, that wee may obtaine mercy, *Heb.*6.14.

8. Sixthly, God at our prayer will cure our infirmity, *Eſa.* 40.29. *Pſ.*103.3.

9. Seventhly, the ſpirit helpeth our infirmities, *Rom.*8.26.

10. Eighth-

10. Eighthly, these infirmities shall not be imputed to us for sins. *Rom.*7.17.10.

11. In more hainous sinnes, there can be no solid comfort had, till they be taken away, 1 *Cor.*5.2.6. The reason is because such kind of sinnes make even beleevers themselves subject to the threatnings of the Law, and do in a great degree, exclude them from the promises of the Gospell, wast the Conscience, *Heb.*10.22. And expose them to the wrath of God, as being partakers with the wicked and unbeleevers. *Eph.*5.6,7. *Gal.*6.17. And therefore have in them a cause of terror not of consolation. *Heb.*10.31. Yet a beleever may in some sort susteine himselfe even in the greatest sinnes with the possibility and hope of mercy, *Romans* 11. 23. *Luke* 22. 23.

The second Question, what a beleever is to do that he may have consolation, in case his Conscience accuse him for his sinnes?

12. First, he ought to be affected with sinne, and to groane under it as a burden, *Mat.*11.28,29.

13. Secondly, hee ought continually to detest all sinne, *Ro.*7.15.

14. Thirdly, he ought evermore to have a care that he fulfill not the lusts of sinne, *Gal.*5.16.

15. Fourthly, he ought to indeavour the mortification of them. *Ro.*8.13.

26. Fifthly, he ought looking upon the promises to fly unto Christ and to cleave unto him more and more, *Rom.*7. 25. *Phil.*3 9.

27. But grosse sinnes must first be removed and taken away before a man can be fit to receive solid consolation, *Esa.*1. 16.27,18.

Certaine

Certaine collections out of the Booke of *William Paris* concerning temptations, and the reſiſting of them, which I thought good here to ſet down for the further illuſtration of the Doctrine of temptations, becauſe they are not read in the Author, except by a very few.

FIrſt, *Temptation in one ſenſe is nothing elſe but a triall, and to tempt is nothing elſe but to make a triall or experiment of any thing, that we may know it, that is, that it may be diſcover'd, and become manifeſt, and this is all that the Devill can doe, hee cannot with ſtrength conquer us, or caſt us down. For unleſſe we of our owne accord truſt him, and deliver our ſelves into his hand, he can have no power over us. He can prevaile no farther againſt us, then we give him leave or permit him. All that he can do therefore is to tempt us, that is to make an experiment what we are, whether weake or ſtrong, whether we be ſuch as will yeild to him, or whether ſuch as will reſiſt him valiantly. And if in the beginning of the temptation, he finde that we make valiant reſiſtance, he deſpairing of the victory, and being overcome and confounded, for the moſt part departeth preſently. And this is the property of a tempter when hee hath made his argument, and found what he ſought for, to ſurceaſe the work of temptation.*

II. *In another ſenſe temptation ſignifies, a fighting againſt one, or a war, or a battell, and it is very likely that whatſoever the Devill attempts againſt us is by way of ſuch a fight, if we conſider the matter but diligently. For he doth all that he doth with a purpoſe and deſire to conquer, whether he lay ſnares for us, or whether he make tryall of us, or whether he pretend ſome good things to deceive us, or whether he ſmite us with the ſtaffe, or ſword, whether he undermine the wall of our defenſe, or whether he take from us our ſpirituall food, or procure it to be taken away, for he doth do all theſe things with a deſire to do us a miſchiefe. And in very deed, all theſe are parts of that war, or combate, wherewith hee fights againſt us.*

III. *Every ſinne hath its temptations, and againſt the mind of man doth the devill fight, beſieging it, in a circumventing way, and ordering his armies, and forces, againſt the armies of vertues, and againſt the Caſtle of mans ſoule.*

IV. *The fightings which ariſe from the faculty of reaſon within our ſelves are theſe, 1. Curioſity, that is a luſt to know things not neceſſary, and things the knowledge of which tend nothing to, nor helpe forward at all ſalvation, 2. Slowneſſe to believe, 3. Levity in believing every thing, 4. Doubtfulneſſe, 5. Suſpitiouſneſſe, 6. A ſpirit of blaſphemy which is a ſpring and fountaine of abominable thoughts, and of thoughts ſo horrible and troubleſome, that ſuch a kind of temptation is like a martirdome, and there have beene ſome that have rather deſired to ſuffer Martyrdome then to endure ſuch thoughts.*

V. *Any one may reſiſt any temptation of the Devill, if he do ſimply and purely will it, without any mixture of unwillingneſſe. For no man is overcome, or yeilds to the temptation utterly againſt his will, for ſo his will remaines unconquered, and victorious and uninclined to conſent unto the temptation, and ſo a man ſhould both yeild, and not yeild. But that a man may, ſimply, and purely be willing to make reſiſtance it is not from man himſelfe, or from any naturall power in him but from the gift of God, and the helpe and aſſiſtance of his grace.*

VI. *Now wee muſt obſerve that when the queſtion is, whether a man may have a will to reſiſt temptation? this word* may *doth admit two ſignifications; For it ſignifies ſometimes a poſſibility which is paſſive, in reſpect of capacity, and ſometimes in regard of vertue or power, or efficiency, now it is manifeſt, that no man can reſiſt any temptation by way of efficiency, but by way of poſſibility, or paſſibility.*

VII. *Beſides the gifts of graces and of vertues the providence and protection of God is neceſſary for believers, that they may reſiſt temptations, and ſo are thoſe manifold helps wherwith God ſuccors his elect in the combate.*

VIII. *The firſt of theſe helpes is a driving away of the enemies whereby they are ſometimes not ſuffered to tempt the Elect,* Job. 1.

IX.

IX. *The ſecond helpe is a bridling of the enemies that they cannot tempt ſo much as they would,* Iob. 2.

X. *The third helpe is from the tempter himſelfe, when even that very ſhape under which he tempts affords us ſome helpe and inſtruction, ſo the forme of the Serpent might have cauſed* Eve *to have ſuſpected his temptation.*

XI. *The fourth helpe is from the temptation it ſelfe, when it either ſtirs up feare in us, which is the beſt keeper, or ſtirs us up to fight, and incourageth us againſt the enemy.*

XII. *The fifth is, a new grace, or an increaſe of the former. For to thoſe that imploy their talents well God gives an increaſe either in the greatneſſe, or number,* Mat. 25. *Luke.* 19.

XIII. *The ſixth is a ceſſation, or peace, or rather a truce from the temptation.*

XIV. *The ſeaventh is a refreſhment in the heate of temptation, which is a mitigation of it, as when the tribulation is turned into a ſollace.*

XV. *The eighth is a comforting, that is a ſtengthning, and lifting up of the heart by a promiſe of ſtrength and victory, and by a demonſtration of the weakeneſſe of the enemies, and the lightneſſe of the fight.*

XVI. *The ninth is conſolation, that is a chearing of the heart, in troubles, in ſorrow and griefe.*

XVII. *The tenth is a beſtowing of Faith and Hope, and a confirmation of the ſame, againſt the ſhaking of feare, which ariſeth from our own defect and infirmity.*

XVIII. *The eleventh is an upholding of them that are ſet upon that they faill not, that is, that they receive no hurt. Now they are oft times ſo aſſaulted that they are ready to fall, and that for this end that they may acknowledge their own infirmities, and may aſcribe it to Gods mercy and not their own power, that they are kept from falling.*

XIX. *The twelfth is, Gods receiving of them that fly unto him, in reſpect of which he is called, the hiding place of the Elect.*

XX. *The thirteenth is Gods fighting againſt and overthrowing the enemies.*

XXI. *The fourteenth is outward tribulation of which there are many profits helping this way.*

XXII. *The fiftcenth is the remembrance of the laſt things, Death, judgement, damnation and happineſſe.*

XXIII. *It is very difficult to overcome temptations becauſe that in this corruption of our nature no man fights with all his ſtrength againſt any temptation, but partly for it, and againſt himſelfe. A believer in temptation is as a Kingdome divided within it ſelfe, like an armed Horſeman that ſits upon a winching, unruly, and unbroken Colt, like a Houſe well built, but upon a weak foundation, like a ſtout warriour ſtanding upon a ſlippery pavement, or he is partly armed, and partly without armour, or loaded with a grievous burthen.*

XXIV. *Amongſt the moſt hidden treacheries and moſt ſubtill temptations of the devill, whereby the moſt wiſe, and valiant Chriſtians are often times brought under: the firſt is a long tediouſneſſe, whereby he wearies him, by which he indeavours, not only to bring him whom he tempts into the temptation, but into deſperation alſo, to make him believe that he belongs not to God, and that God cares not for him, And from hence comes this folly and miſchief becauſe men know not what a great deale of advantage ariſeth from a long and often combating with temptations, how it ſerves for the breaking of pride which is rooted within us, for the diſcovering of other infirmities which would elſe have never been ſeen, and for the preſervation of humility.*

XXV. *The ſecond craft of the devill is, the ſtrangeneſſe of the temptation, for he oft times ſets upon many of the elect with unuſuall temptations, whereupon it happens that they become very fearefull that they belong not to God, becauſe they cannot heare of any that have bin tempted in the ſame ſort.*

XXVI. *The third ſubtilty is, when the devill goes about to make a man change that ſtate wherein he is, and wherein he is well, even as Birds and Fiſhes, are often times, by noiſe, and vehement ſtirring, driven out of thoſe places in which they were ſafe from the nets and the ſnares of the Fowlers, and Fiſhers.*

XXVII. *The fourth ſubtilty is when he invites a man to thoſe things that are above his ſtrength.*

XXVIII. *The fifth ſubtilty is when under the pretence of ſome good, he drawes man into danger.* XXIX.

XXIX. *The ſixth ſubtilty is when under the pretence of vertue e perſwades a man to ſome vice.*

XXX. *The ſeventh and moſt dangerous ſubtilty of all, is a peace, and ceſſation from temptations, whereupon follows ſecurity, ſloath, pride, contempt of our brethren, hardnes of heart.*

XXXI. *A man may reſiſt temptations three wayes, 1. He reſiſts that conſents not. The tempter is overcome, if he overcome not us, 2. He reſiſts temptations that flyes from them and ſhunns them, 3. He reſiſteth which beateth them backe & maks oppoſition.*

XXXII. *With a ſhunning of temptations we muſt joyne an indignation. For even as a* Marchant *that hath ſome pretious commodity, will ſcorne to looke after, or to hearken to ſuch a chapman as ſhall offer him for it a great deale under the worth, and ſome times falls into an indignation againſt him, ſo he which loves God intirely will not vouchſafe to looke after or hearken to the Devill, whatſoever he offer him, that he would forſake him, yea and he cannot but have an indignation when he offers him that which is infinitely of leſſe worth and even nothing at all in comparisor.*

XXXIII. *And here it is a point of wiſdom, and ſpirituall skilfullneſſe, ſo to cleave unto vertue and to preſerve and defend it that the darts of the tempter may not come at us. So many which love God fervently, do ſo cleave unto him and bend themſelves to do his pleaſure, and do imploy themſelves ſo diligently therein, being fixed in ſuch kind of excerciſes immovably, that the Darts of the temptation do not touch them.*

XXXIIII. *A temptation is beſt of all beaten back by its owne weapon, now every vertue doth ſo, as oft as in the temptation its beauty and pretiouſneſſe is ſeriouſly thought upon, for by ſuch a kinde of meditation, both the ſinnes that do tempt us, and the thoughts and darts that proceed from them, are alwayes as it were wounded, and weakned, and ſometimes alſo they vaniſh into nothing, even as darkneſſe vaniſheth, and flyeth away, where light approacheth; for this cauſe only doth vice, and the pleaſures and profits thereof ſeeme to us in the houer of temptation to be of ſome moment worth, becauſe*

at that time the Law of vertue is hid from our Eyes, either through ignorance, or negligence, even as the onely reason why rotten wood, and the scales of fishes do shine in the night is, because the light of the sun or at least other lights are wanting

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OF MANS DVTY IN GENERALL

CHAP. 1.

Of Obedience in Generall.

HItherto we have ſpoken of thoſe things that belong to the ſtate of man, now it followes that we inquire into the actions, and converſation of his life.

And here in the firſt place we are to intreat of obedience to God in generall, where

The firſt Queſtion is what are the ſignes of true obedience?

Signes of true obedience.

1. *Anſ.* Firſt, if we make more account of Gods will then any commands of men, or any pleaſure of our owne, *Acts* 4.19. & 5.29. *Mat.* 26.39. The reaſon is becauſe obedience properly conſiſts in this, that we do ſimply, and abſolutely apply our will to the will of God.

2. Secondly, if our hearts bee flexible, and eaſy to be wrought upon by Gods perſuaſion, *Ep.* 2.2. & 5.6. *Col.* 3.6. where

Are children of disobedience.

where the υἱοὶ τῆς ἀπειθείας children as I may say *insuasibilitatis*, that are not to be perswaded. For they are opposed to those which 1 *Pet.* 14. are cal'd τέκνα ὑπακοῆς obedient children. Opposite to this disposition is a hard, and stony heart.

3. Thirdly, if we do prepare our selves to follow the will of God in all things, *Deut.*5.33 Even in those which seeme to be opposite to, and to crosse our profits, so that the flesh apprehends them to be evill, *Ier.*42.2. *Heb.* 11.8. *Phil.*2.8.

4. Fourthly, if we do apply our selves to the obedience of Gods will, even then when we see no reason for it, *John* 13.7,8. 1 *Sam.*5 9.15. Otherwise we follow not simply Gods will, but the reason of it.

5. Fifthly, if we be ready in regard of the disposition and bent of the heart, to obey Gods will not only in those things wherein we know his pleasure, but even in those wherein for the present we are ignorant of his will, *Ex.*10.27.

6. Sixthly, if we desire most of all, to know that part of Gods will that concernes our selves, and our own duty, *Ps.* 119.33.34 *Acts* 9.7. *Job.* 21.13,14.

7. Seventhly, if the feare of God be continually before our eyes, so that we take heed of diligently, and shun carefully the offending of him, *Heb.*12. 28.29. 1 *Pet.*1.17.

8. Eighthly, if we depend not upon that successe, and event of our obedience which we find in this world, but resolve to hold on, though our obedience procure us never so many afflictions, 1 *Pet.*2.19,20,21.& *Dan.*3.17.

9. Ninthly, if wee exercise our selves in the use of those mercies whereby our hearts may be framed to obedience, 1. *Cor.* 29.

The second Question is, by what motives a man may be stird up to yeild obedience unto God?

Motives to obedience.

10. *Ans.* First, If he apply his mind to consider of Gods Authority, *Matthew* 1.6. *Ieremy* 35. *Romans.* 6.18.20. 1 *Cor.*6.19.

11. Secondly, if he consider also Gods power, *Ier.*18.6.

12. Thirdly, if he consider that the obedience that God requires of us, tends not at all to his advantage but to ours, *Iob.* 22.2.& 35.6.7.

13. Fourth-

13. Fourthly, if he conſider, the benefits of God beſtowed upon him, what and how great they be, *Rom.*12.1.*Ex.*20.2. And upon this point our ſoule ſhould ſettle as upon a conſideration moſt effectuall; for it is manifeſt, that the obligation of debt, towards a benefactor is augmented and increaſed, according to the greatneſſe of the benefit. For there is no Queſtion, but that every benefit doth bind him that receives it to the benefactor, and the greater the benefit is the "greater the bond. Well therefore doth *William Par.* urge this "conſideration after this manner: if any man ſhould give to "another a 1000 marks; queſtionleſſe he which receives ſuch "a kindneſſe ſhould be much bound to the giver, and if he "ſhould give him 2000 marks, the bond would be doubly "greater, and ſo on infinitely. If therefore he ſhould give "him any thing which were infinitely better, or more pre-"tious, the receiver would be infinitly more bound. Now a "mans eye, or his tongue alone, (much more his whole body) "is incomparably better, then a 1000 markes, therefore e-"very one is infinitly more bound to God, for his tongue, "or eye alone, then he ſhould be for the gift of a 1000 marks. "Againe let us ſuppoſe that God ſhould give to one man, a "1000 marks only, and to another a 1000000 it is manifeſt "that the obligation and debt of thankfulneſſe, and ſervice, "from him that received the greateſt benefit infinitly, is in-"finitly greater then the bond, and obligation of him that "received the leſſe; ſeeing therefore the obligation whereby "a man is tied to God for his tongue, or eye alone is infinitly "greater then the other, it is manifeſt that this obligation "is infinite. Now then that obligation, wherein a man is "tyed to God, for his whole body is after a ſort more infinit, "and that for his ſoule is yet greater, and that againe for eter-"nall & everlaſting life, muſt needs be much greater, and ſo in "the reſt, it is manifeſt therefore that our obligation and "debt to God, of thankfulneſſe and ſervice is in many reſ-"pects infinite.

13 Fifthly, if he conſider that the end of Gods greateſt mercie is obedience, *Luke* 1.74.1 *Pet.*1.18.

15. Sixthly, if he do attend how he is called upon by God

continually to obedience, *Titus* 2. 12. 1 *Thess.* 4.7. 1 *Pet.* 1.15.

16. Seventhly, if he remember how we are bound by a most firme covenant to serve God, *Iob.* 31.1. *Heb.* 8 10.

17. Eighthly, if he consider the misery of those, that obey not God, for hee is the servant of sinne, to death, *Rom.* 6.16. 21.

18. Ninthly, if he meditate of the promises that are made to obedience, 1 *Tim.* 4,8. 2 *Cor.* 7. 1. *Heb.* 5.9.

19. Tenthly, if he alwayes set before his eyes the threatnings against, amd the vengeance which is prepared for the disobedient, 2 *Thess.* 1. 8.

The third Question is by what meanes a man may be made fit, to yield obedience unto God?

The manner how to stir up, and promote the study of Obedience.

20. *Ans.* 1. He ought to have a speciall care that his Faith be solid and lively. For all the obedience which is acceptable unto God, is obedience of Faith, *Rom.* 1.5. & 16.26.

21. Now faith brings forth obedience foure wayes, 1. because while it cleaves unto the Word of God, as the Word of eternall truth, it makes all those motives to obedience, which are found in the Scriptures to be forcible, and effectuall, 2. Because it doth obtaine all grace from God, 3. Because it doth joyne us to Christ, as to our head, without whom we can do nothing, and in whom we can do all things, *John* 15. *Phil.* 4.13.4 Because it doth as it were drive such a spirit of life out of Christ.

22. Secondly, he ought to yield himselfe up to the spirit 1 *Pet.* 1.22. that he may be in the spirit, *Rom.* 8 9. And that the spirit may dwell in him, *Ver.* 2. that he may be moved by the spirit, *Ver.* 14. walke in the spirit, *Gal.* 5. 16. be led by the spirit, *Ver.* 18. Live and go in the spirit, *Ver.* 25.

23. Thirdly, he ought to apply his mind to receive the word of God in the power of it 1. *Thess.* 1. 5. 2 *Cor.* 10. 4 5. *Rom.* 6.17.

24. Fourthly, he ought to use all his indeavour to present himselfe obedient unto God, according to his Word *Rom.* 6.13.19.

CHAP. 2.

CHAP. 2.

Of Knowledge.

BEcauſe to the performing of Chriſtian obedience there is neceſſarily required ſome knowledge. Concerning knowledge therefore.

The firſt Queſtion is, what a kind of ſtudy of knowledge ought to be in us?

1. *Anſ.* Firſt, wee ought in this ſtudy to take heed of all affected ignorance, 2 *Pet.*3.5. *Pro.*2.22.25.7.

2. Secondly we ought alſo to avoid all curioſity, *Deut.*29 29. *Pro.*25.1. 1 *Tim.*6.20. 2 *Tim.*2.23. *Titus* 3.9. *John* 21. 22. *Acts* 1.6 7.

3. There is a fivefold curioſity of knowledge, 1. when we would know thoſe things that God hath not reveal'd, 2. when we ſeek to know thoſe things which belong not to our ſelves, but to others 3. when we ſpend moſt ſtudy about things leaſt neceſſary, 4. When we deſire to know the hardeſt things, and neglect the principles, and fundamentalls, 5. When we reſt not ſimply in the Will of God, but would ſee a reaſon of it.

4. Thirdly, we ought to ſtudy for the knowledge of thoſe things eſpecially which are moſt neceſſary for us in our life, *Pro.*9.12.1 *Tim.*6.8.

5. Fourthly, we ought to labour for a growth in knowledge, not contenting our ſelves to be children in underſtanding 1 *Cor.*14.20. *Heb.*5.12. *Col.*3.16.

6. Fifthly, we ought to take heed of all pride, which is wont to ſpring from knowledge, 1 *Cor.*8.1.

The ſecond Queſtion is what a man ought to doe that he may obtaine ſolid knowledge? Meanes to obtaine knowledge.

7. *Anſ.* Firſt, the mind is wholly to be devoted unto piety, *Pro.*1.7.9.10. *Pſal.*25.14. *John* 7.17. For as knowledge is eaſy to the godly, *Pro.*8,9.& 14.6. ſo to the wicked it is impoſſible, *Pro.*24.7.

8. Secondly, we muſt deny our carnall wiſdome, 1 *Cor.*3.18. *Pro.*26.12.

9. Thirdly, the lusts of the flesh are to be avoyded, because they blind the mind, *Eph.* 4. 18. By abusing, disturbing, alluring, and pressing it down.

10. Fourthly, Heavenly wisdome is to be highly prized and to be sought with proportionable care, *Pro.* 2. 4. & 3. 14. & 4. 7.

11. Fifthly, it is to be desired of God by earnest prayer, *Ja.* 1. 5.

12 Sixthly, humility and modesty and sobriety must be observed, *Pro.* 11. 3. *Rom.* 12. 3.

13. Seventhly, we must confer and consult with those that God hath indowed with a larger measure of this knowledge, *Pro.* 15. 22.

14. Eighthly, we ought to glory in a holy manner in the possession of Heavenly knowledge, *Ier.* 9. 24.

15. Ninthly, this wisdome is to be sought, in a daily and religious heeding and hearing of the Word of God, 2 *Tim.* 3. 16.

16. Tenthly, that knowledge which we have obtained must be turn'd into use and practise, *Matthew.* 25. 29. *John* 13. 17.

Motives to labour after Knowledge,

The third Question is by what arguments a man may be stir'd up to seeke this Divine knowledge?

Ans, 1. Because knowledge pertaines to the naturall perfection of a man, as appeares by the temptation of our first parents, *Gen.* 3. 5. 2. It is that which makes a difference betwixt man and the bruit beasts, *Psal.* 32. 9. 3 They which are destitute of this knowledge are in some sort more stupid then the bruit beasts, *Esai.* 1. 3. 4 Knowledge brings along with it a certaine singular, and honest delight, *Pro.* 14 13. 14. 5 Without knowledge the heart of man cannot be good, *Pro.* 19. 2. 6 Knowledge is the key of the Kingdome of Heaven, *Luke* 11. 52. 7 Knowledge is the spirituall food of the soule, *Ier.* 3. 10. 8 This knowledge is necessary to make us partakers of the covenant of God, *Heb.* 8. 11. 9 The faithfull are all of them children of light not of darkenesse, *Ephes.* 5. 8. 10 The want of this knowledge, and averseness to it is foolishnesse, *Pro.* 1. 7. 22. 11 It is the cause of all wickednesse,

1 *Cor.*

1 *Cor.* 2.8. 12 It doth ſo corrupt good affections that it makes them become evill, *Rom.*10.2. 13 It is a cauſe, and note of perdition, *Hoſ.*4.6. 2 *Cor.*4.3.

CHAP. 3.

Of the Feare of God.

THe feare of God, hath very neare affinity with the knowledge of God, *Pſal.* 119.79. Concerning this feare therefore:

The firſt Queſtion is whether all kind of feare of God be good? A good and evill feare of God.

Anſ. There is both a good and evill feare of God, *Ex.* 20.20. And hence it is that feare is ſometimes generally commended, *Pro.*28.14. Sometimes againe it is generally found fault with, *Apoc.*21.8.

The ſecond Queſtion is what is that feare of God that is to be found fault with?

2 *Anſ.* 1. That feare which ſcarres men away from God, or which drives them to fly away from him, *Ex.*20.18. *Gen.* 3.8. *Apoc.*6.16. 2 The feare of them alſo which are onely affraid of Gods anger. *Ia.*2.19. *Ro.*8.15. An evill feare.

The third Queſtion is what is that feare of God which is commendable?

Anſ. 1. When we reverence the Majeſty and Power of God, ſo that the principal cauſe of our feare is not any evill which we are in danger of, but the excellent perfection of God, *Gen.*28.17. & 31.42.53. *Eccl.*5.2. 2 When we are moſt affraid of offending God, *Eccles.*9.4. *Pro.*13.13. 3 When we are affected with trembling upon the ſight of Gods wrath, *Pſal.*90.10.

The fourth Queſtion is whether the feare of puniſhment be not a ſervile feare?

4 *Anſ.* If it be only in reſpect of puniſhment it is meerly ſervile, and vitious, 2. If in puniſhment we have a chiefe reſpect unto our own miſery, ſo far it is ſervile 3. But if Servile feare.

punishment be respected only secondarily, and be fear'd especially for this cause that it separat's from God, and rend's, to this end to make us more wary in waiting before God, such a feare is laudable. 4. If the Minister of God, and the revenger be to be fear'd for wrath, *Ro.*13.4. much more is God himselfe, *Heb.*12. 29. *Amos.*3 &.8.

The fifth Question is what be the signes of the true feare of God?

5. *Ans.* 1. If we seriously and carefully avoid those things that are displeasing in Gods sight, *Pro.*3.7. & 14.16.& 16. 6. 2. If out of Conscience to God, we abstaine from those sinnes that are most secret, and those which in respect of men, we might with safety enough commit, *Lev.*19.14. *Gen.*42. 18. *Iob.*31.21.22,23. 3 If we not only abstaine from sins but even hate them and that for this cause especially because God doth detest them, *Pro.*8.13. 4 If we be most carefull to take heed that we depart not away from God, *Ier.*52 40. 5 If we not onely abstaine from evill but study to do that which is good *Ecclesiastes* 12.13. *Deut.* 5.20. 6 If wee labour after perfection in every part of Sanctification, 2 *Cor.*7 1. *Phil.* 2.12. 7 If we neither feare men nor any creature so that they can scarre us from doing our duty, *Mat.*10 28. *Esa* 8.12. 13.1 Pet.3.14.15. 8 If we imploy our selves in the Word of God, and other holy things with feare, 1 *Cor.*7.25. 9 If we use the very name and attributes of God with reverence, *Deut.*28.58.

Motives to feare God.

The sixth Question, by what motives a man may be stir'd up to feare God?

6. *Ans.* 1. By a consideration of Gods Omnipotency, *Ier.* 5.22. *Iob* 37.23.24. *Psal.*76.47. 2 By a consideration of the Kingdome of God *Psal.* 99.1. *Jer.*10.7. *Dan.*6.26. 3 His powerfull government of all things, *Esa.*25.1,2,3,4. 4 His particular judgements against sinne. *Psalm* 19.118,119,120.17, *Heb.*3 16. *Eph.*3.5.7. 5. His universall judgement of the whole World, *Eccles* 12.13,14. 1 Pet.1.17. 6 His threatnings 2 *Kings* 21.19. *Heb.*3.16. 7. The punishments that lie upon us, *Luke* 2:.4. 8 The mercy of God, *Psal.*130.4. 9 His benefits, *Ier.*5.24. *Psal.*72.5. 10 The promises that are made

to

to them that feare God, *Pſalm.* 25. 12, 13, 14, & 34. 9. & *Proverbes* 10. 27. & 13. 13. & 19. 23. & 22. 4. *Eccles* 8. 12.

CHAP. 4.

Of humility towards God.

BEcauſe the nature of obedience ſtands in ſubjection, therefore in the next place we muſt treat of humility towards God in which there is a ſubmiſſion, *Ia.*4.6,7. which is joyned with the feare of God, *Pro.* 22.4.

The firſt Queſtion is what are the ſignes of true humility towards God?

Sins of humility.

1. *Anſ.* Firſt, A ſerious acknowledgement of our owne imperfection before him, *Pſal.*30.2.3. *Eſa.*40.6. 1 *Pet.*1.24. For pride ſtands in an imagination and affectation of excellency;

2. Secondly, an acknowledgement of that ſame great guilt which lies on us by reaſon of our ſins committed againſt him *Rom.* 3. 19. For pride doth exclude the ſerious confeſſion hereof, *Luke* 18.11.

3. Thirdly, a ſubmiſſion with ſilence to the judgements of God, *Pſal.*39 5. 1 *Rom.*3.18. *Iob.*1.21.& 39.37. For a proud man anſwers againe, *Rom.*9.20.

4. Fourthly, an amplification of the grace and mercy of God in all his benefits, 1 *Chron.* 29.14 For a proud man doth in ſome ſort thinke himſelfe worthy of all good things, and that they are no more then his due, *Deutr.* 8. 14.17. & 9. 4.

5. Fifthly, an holy admiration of thoſe wayes of God which are paſt finding out, *Iob.*42.3. *Rom.*11.33,34. *Pſal.*13. 1. For a proud man thinks himſelfe able to comprehend all things, and that all things ought to be communicated to him.

6. Sixthly, a laying aſide all our dignity and excellency above others, in the preſence of God and duties of his worſhip,

ſhip, *Apoc.*4.10. For a proud man hath his thoughts upon his owne excellency, and doth contemne others even in the preſence of God. *Luke* 18.11.

7. Seventhly, an apprehenſion of our owne meaneſſe and baſeneſſe in the preſence of God, and a trembling becauſe of of his Majeſty, *Gen.* 18. 27.

8. Eighthly, an holy modeſty in the worſhip of God, *Eccles* 5.1,2,3.

9. Ninthly, a voluntary undertaking of thoſe taskes which God puts upon us although they may ſeeme to be but men and baſe, *Phil.*2.8. *Iohn* 13.14.

The ſecond Queſtion is by what arguments a man may be ſtir'd up to the ſtudy of humility towards God?

Motives to humility.

10. *Anſ.* Firſt, if he ſet before his eyes the majeſty and power of God, 1 *Pet.*5.6.

11. Secondly, if he conſider of the nature of this humility to wit that it makes the ſoule of man fit, that it may become an houſe or temple of God, *Eſay* .66.3. That it may be a ſacrifice for God, *Pſal.*51.19. that it may be a receptacle for the grace of God, *pro.*3.3.5. that it may be capable of wiſdome, *pro.*11.2. For this is the mother of all other vertues, and is alſo it ſelfe a ſingular ornament of the ſoule, 1 *pet.*5.5.

12. Thirdly, if he conſider of the promiſes which are made to the humble. God will reſpect them, *Eſai* 66.2. He will give them his grace, *Iam.*4.6. 1 *pet.* 5.5. He will exalt them, *Iam.* 4.10. 1 *pet.*5.6. *Luke* 18.14. He will reward them with all kind of good things, *pro.*22.4.

13. Fourthly, if he conſider that humility is neceſſary to the end that we may ſeeke God and turne away his anger, *Eph.*2.3.2 *Chron.*12.7.

14. Fifthly, if he conſider that humility is required in every duty that we performe to God, *Mica.*6,8.

Chap. 5.

CHAP. 5.

Of Sincerity.

BEcauſe ſincerity is a proper quality of obedience, concerning it therefore.

The firſt Queſtion is, wherein conſiſts the ſincerity of obedience? What ſincerity is.

1 *Anſ.* Firſt, that it be not only externall, but chiefly, and principally, internall, *Pſal.* 51.8. *Mat.*23.25.

2. Secondly, that it reſpect God eſpecially, and not men. *Col.*3.23. *Mat.*6.1.

3. Thirdly, that there be a ſhunning of all mixture of corruption, and by-reſpects, 1 *Cor.*5.8.

4. Fourthly, that nothing be omitted, or neglected, which belongs unto perfection.

5. Fifthly, that it expect its fruit from God, and not from man, *Rom.*2.29.

The ſecond Queſtion is, what are the ſignes of ſincerity? Signes of ſincerity.

6. *Anſ.* Firſt, if a man love the light of the Word, and come to it that his deeds may be made manifeſt, *John* 3.21.

7. Secondly, if he be obedient in the abſence, as well as in the preſence of lookers on, in ſecret as well, yea and more, then in publike, *phil.*2.12. *Mat.*6.6. Not only when God makes his preſence manifeſt by his judgements, but even when he ſeemes to be abſent, *pſal.*78.34.

8. Thirdly, if he cleave faſt unto God in adverſity, as well, as in proſperity, *Iob.*1.8,9,10,11.

9. Fourthly, if he have a care of all Gods Commandements, even of thoſe which ſeeme to be leaſt, *Mat.*5.19.

10. Fifthly, if he abſtaine from all appearance of evill, *Theſſ.*5.22.

11. Sixthly, if he neither cover, nor excuſe his ſins, but confeſſe them, and forſake them, *Pro.*28.13. 2. *Cor.*7.11.

The third Queſtion is, by what Motives a man may be ſtir'd up, to endeavour after ſincerity?

Motives to sincerity.

12. *Ans.* First, because God is the searcher of the heart and reins, *Pro.* 16.2. & 21. 2 *Psal.* 7. 10. & 26. 2 *Apoc.* 2.23. *Iob.* 31. 4.

13 Secondly, because it is the means to procure true peace, joy, and security. *Pro.* 10 9.

14. Thirdly, God is delighted in sincerity, *psal.* 51.8. *pro.* 10.20. And will blesse those that be upright with all sorts of blessings, *pro.* 28. 10. 18.

15. Fourthly, a double heart is a base, monstrous, and abhominable thing.

CHAP. 6.

Of Zeale.

BEcause the highest degree of our obedience towards God, consisteth in zeale. Therefore concerning this zeale.

The nature of zeale.

The first Question is wherein the nature of zeale doth consist.

1. *Ans.* It consists in that, that the affection of pleasing God, and promoveing his glory be, in the highest degree, *Apo.* 3.15. 19. Now because such a kind of vehemency doth principally shew it selfe in the resisting of those things which oppose the will and glory of God; Therefore for the most part it is referred to that oppesition, which is made against evill.

Signes of true zeale.

The second Question is, what be the signes of true zeale?

2. *Ans.* First, if it be according to Knowledge, *Rom.* 10. 2.

3. Secondly, if a man be ready to performe what soever duty may be injoyned, according to his strength, yea and above his strength, 2 *Cor.* 8.3.

4. Thirdly, it he be diligent in the execution of his duty, *Act.* 18.25.

5. Fourthly, if hee put no other limits and bounds to his obedience, then those which God himselfe shall set, *Exod.* 36.6.

6 Fifth-

6. Fifthly, if a man be milde in his owne cauſe, and in thoſe things which concerne himſelfe, and fervent in thoſe which concerne God, *Numb.*12.3. with *Exod.*32.19. *Galat.*4.12. with *Acts* 13.9.12. For true zeale is therefore called the zeale of God, becauſe it is principally carried toward God; Whereupon one ſaith, it is *an affection to revenge the injuries of God, or to root out the enemies of God, or a jealouſy perſecuting the adulteries of Chriſts Spouſe, together with the occaſions and ſignes of Adulteries; or a vehement love which doth by a cloſe and ſtrait guard ſeclude the Spouſe of Chriſt from the World.*

7. Sixthly, if that fervour and heat of it lie not principally in contentions about queſtions and controverſies, but in the ſtudy of good works. *Tit.*2.14.

8. Seventhly, if a man be affected in greater matters more, and in ſmaler, leſſe. *Mat.*23.23.

9. Eighthly, if he be no more indulgent unto himſelfe then he is to others, *Math.*7.4. An example of the contrary whereof we have, *Gen.*38.24. 2 *Sam.*12.5.

10. Ninthly, if he cannot beare with ſuch as are evill, *Apoc.* 2.2. though they be ſuch as in other reſpects are neere unto him, 1 *Reg.* 15.13.

11. Tenthly, if his indignation againſt ſinne be joyned with griefe and pity in reſpect of the ſinners, 2 *Cor.*12.21. For ſo, aſwell that dull remiſſenes which is oppoſite to zeale, as that fury which looks like the heat of zeale, will be with equall care avoyded.

12. Eleventhly, if it be conſtant and the ſame in every condition, *Gal.*4.15.18.

The third Queſtion is by what motives a man may be ſtirred up to a zeale of God?

13. *Anſ.* Firſt, becauſe zeale is the property of the people of Chriſt, and one of the things which Chriſt intended to our redemption, *Tit.*2.4. — Motives to zeale.

14. Secondly, becauſe thoſe things which belong to God, to our duty toward him, are (above all things) moſt worthy to be gone about, and done with zeale, *Gal.*4.18. Although we ſhould be even as it were eaten up with it, *pſal.*69.10. *Joh.* 2.17.

15. Thirdly, because there can be no true religion without zeal, *Ap.*3.15.16.19.

16. Fourthly, because if zeale be wanting, sinnes and scandals are not taken away, but nourished in our selves, and others, with the offence of God, and dishonour of his name. 1 *Sam.*2.29. *Apoc.*3. 19.

17. Fifthly, because the want of zeale provoketh God to inflict heavy judgements, *Apoc.*2.5. & 3.16. 2 *Thess.*2.10.

18. Sixthly, because there is a singular promise of Gods presence and communion with Christ, made to such as are zealous, *Apo.*3. 20.

19. Seventhly, because zeale perfecteth, and maketh more acceptable all the duties which we performe unto God. *Jam.*5, 16. *Rom.*12,11.

20. Eighthly, because that is the way and fittest manner of seeking the Kingdom of God, *Mat.*11.12.

21. Ninthly, because that many that make only a shew of Religion, are zealous persecuters of Religion. *Matthew* 23. 15.

The fourth Question is, what is to be done of us, that we may get, confirme, and excite the true zeale of God in our selves?

22. *Answer*, We ought, 1. to take heed of all those things which are enemies to zeale. Such are, 1. Sundry speculations, and questions, which tend not to the edification of men in Faith, and obedience. 1 *Tim.*1.4. & 4.7. 2 *Tim.*2.14.23. *Tit.* 3.9. For the intention of the mind about those things which are meerly speculative, although it may be a means to find out the truth, yet it hindreth the intention of the affections about things practicall. And this is the reason why there is more true zeale often found in poore simple Christians, then in our Doctors and Masters, 2. Intention of the affections about worldly things, *Luke* 8.14. 3 A spirituall satiety or fulnesse, that is, a presumption of our own sufficiency, and a resting in that degree and measure to which we have attained, *Phil.*3.13 14. 4 Sloth, Feare, and carnall wisdome. *Iud.* 1.19.21.27,28.29,30.31,32.33.5 Familiarity with the world, or the commonesse of sinne abounding in others. *Mat.*24.

22. 6 The

22. 6 The practice of ſuch things as our conſcience alloweth not, *Rom.*14.20.21. 7 Indulgence to our ſelves in our own corruptions, 1 *Cor.* 5. 6. 2 *Corinthians* 7. 11. *Epheſ.* 4. 29. 30.

23. Secondly, we ought often and ſeriouſly to meditate upon the love and mercy of God toward us, *Pro.* 25.21.22.

24. Thirdly, we ought to meditate daily of our imperfections, *Phil.*3.13,14.

25. Fourthly, we ought to be diligent in the uſe of all thoſe meanes, which God hath appointed for the begetting of grace in us, 1 *Theſſ.*5.16.20.

26. Fifthly, we ought to aſſociat with them, that have the zeale of God, *Pro.*22.24,25. & 27.17. Among ſuch we muſt eſpecially deſire thoſe Miniſters whoſe tongues have beene touched with a coale from the Altar, *Eſay* 6. For by notorious and lamentable experience (even in reformed Churches) that is found to be true, which the author (heretofore praiſed) writ long ſince. *The words of life in the lips of many Doctors & preachers are dead, in regard of the vertue, and efficacy; For they doe ſo coldly and dully preach the words of God, that they ſeem even to be dead in their lips: Whence it comes to paſſe, that as they themſelves are cold and dead, even ſo doe they leave their hearers cold and dead, and I would to God they did not make them ſo. I knew a man that for this cauſe left the City* Paris; *For he ſaid that he was made colder, and colder daily, with the Lectures and Sermons in* Paris: *And that he was affraid if he ſhould ſtay longer there, he ſhould be quite frozen to death ſpiritually. Wherefore he got him to certaine zealous perſons, as unto hot coales, that converſing among them, he might nouriſh and increaſe his heat.*

The fifth Queſtion is whether zeal is to be judged according to the ſence thereof, and the manner of exerciſing? How wee muſt judge of zeale.

27. *Anſ.* Not alwayes; For zeale is greater eſſentially, in regard of the things about which it is converſant, or accidentally, in regard of ſome circumſtances which happen, and doe not alwayes remaine the ſame. For example, married folks loving one another dearly, are ſometimes more affected upon the very marriage, then in that conſtant ſociety of life, which afterward followes. But this is by

accident, becauſe of the novelty of the thing; But in very deed they may afterward rejoyce as much, or more.

28. So alſo the faithfull in the firſt converſion may finde often greater motions of their affections, then afterward; becauſe of the novelty of the thing, though there be afterward an increaſe in the true zeale of God. Some ſuch thing is affirmed even of the Angells, *Lu.* 15.7.

29. In old age, or in ſome ſuch like decay of ſtrength, although there may be the ſame zeale, or more then was before, yet it is not put forth in ſome, in the ſame manner, that it was in, in their younger dayes.

30. Variety of education may bring a great diverſity in the manner of exerciſing ones zeale, when yet there may be an equall zeale in reſpect of the eſſence of it.

How zeale and laughter doe agree.

The ſixth Queſtion is whether one and the ſame thing may be lawfully a matter of zeale and laughter?

31. *Anſ.* That this may be, appeareth in the example of *Eliah*, 1 *Kings* 18.27. with 19.10.14. But yet not in the ſame reſpect. For zeale hath for its object ſomething either honeſt, or filthy, but laughter is cauſed by the apprehenſion of an unexpected thing that lightly pleaſeth, without the conſideration of honeſty or filthineſſe.

CHAP. 7.

Of peace and tranquillity of Conſcience.

BEcauſe the concomitant object of obedience is a quiet Conſcience. Concerning peace of Conſcience.

How peace of Conſcience followeth upō obedience.

The firſt Queſtion is how peace of Conſcience doth depend upon our obedience?

1. *Anſ.* It depends not upon our obedience as upon the principall cauſe, but rather upon that juſtification which we have by Chriſt Jeſus, *Romans* 5.1. *Heb.* 10.22. 1 *pet.* 3.21. 1 *Cor.* 4.4.

2. They which goe about to reſt in themſelves, or in their own works, can never finde any ſolid tranquillity in their Con-

Conſciences, both becauſe of the diverſe falls, and becauſe of the manifold imperfections, which adhere to the endeavours of the beſt men, while they live in this World. And hence it is that thoſe that are popiſh muſt needs be vexed with perpetuall doubts, both in life, and death, becauſe of the opinion which they have of the Righteouſneſſe, and Merits of their works, which are yet by their owne confeſſion uncertaine.

3. Secondly, it depends upon our obedience, 1. as upon that whereby the contrary is removed, or as upon that which removes the impediment, 1 *Sam.* 25. 31. 1 *Joh.* 3. 18. 21. 2 As upon the procreant cauſe, or ſecondary reaſon thereof, 2 *Cor.* 1. 12.

4 Now this is ſo to be underſtoody as that the tranquillity of Conſcience in regard of thoſe actions which are agreeable to the Law of God, is to be conceived to depend upon obedience in regard of the thing it ſelfe: But that tranquillity which reſpects our ſtate before God, is to be aſcribed no otherwiſe to our obedience, as to the cauſe, but only in reſpect of the certainty of our perceiving of it, and that our obedience reſpecteth the thing it ſelfe, as the ſigne and effect thereof: hence that phraſe ſo oft uſed by *Iohn*, *By this we know*, and ſuch like, *Joh* 2. 3. 5. 29. & 3. 10 14. 19. & 4. 13.

5. Peace of Conſcience alſo depends upon obedience, as upon the conſervant cauſe. For righteouſneſſe (not imputed, nor inherent) but of the life and converſation, is the breſtplate of a believer, whereby he is guarded, and defended and is perfectly ſafe, and quiet. *Eph.* 6. 14. 1 *Joh.* 3. 7. 1 *Cor.* 4. 3. Hence it is that that righteouſneſſe which conſiſts in obedience, is called the righteouſneſſe of a good Conſcience, *Acts* 24. 16.

6. Now obedience doth, preſerve and maintaine peace of Conſcience, not only as a ſigne of our reconciliation with God, but alſo as a continuation and an exerciſe of that life which is acceptable, and pleaſing unto God, *Col.* 1. 10. *Theſſ.* 4. 1. *Heb.* 12. 28. Not that there is any ſuch perfection in our obedience, as can ſatiſfy the Law of God, but becauſe that after our perſons by faith in Chriſt, become acceptable to God,

God, then by vertue of the same faith, for Christs sake, our obedience though weake, and polluted, is accepted before God, 1 *Pet.*2.5.

What kinde of obedience is requisite to make the conscience peaceable.

The second Question is, what is that obedience, by the presence whereof the Conscience may enjoy peace?

7. *Ans.* First, an absolute perfection is not required to this tranquillity, for then it were a vaine thing to seeke for it in this life. *Jam.*3.2. 1 *Ioh.*1.10.

8. Yet such a porportion is necessary, as by Gods own testimony in his holy word is acceptable to him, *Heb.*11.2.

9. Thirdly, this perfection consisteth properly in this, that all our studies, and endeavours be good: and the imperfection be only in the manner of performing, *Ro.*8.4.

10. Fourthly, all those imperfections which adhere to our obedience, are with all humiliation of soule to be acknowledged, and pardon for them is to be begged in Faith, *Pet.*5.

The third Question is, what kind of tranquility it is which doth arise from such obedience?

11. *Ans.* First, Such as the obedience it selfe is, that is, various, and imperfect. 2 *Cor.*1.24.

12. Secondly, it doth not therefore exclude motion from evill, unto good, but only that perturbation which ariseth from the apprehension of Gods Anger.

13. Thirdly, Yet notwithstanding it doth as with a guard keepe the soules of the faithfull, *Phil.*4.7. And govern them. *Col.*3.15.

Difference twixt the peace of the godly, & the wicked.

The fourth Question, how may the peace of a good conscience be distinguished from that peace, which is in wicked men?

14. *Ans.* First, the peace of the wicked is not founded upon the Word of God, but upon vaine words, and imaginations, *Ier.*23.17,18. 1 *Thess.*5.3.

15. Secondly, the peace of the wicked is not wont to be constant, but is interrupted with many gripes, and pangs, that come between; and is wont to vanish, when the judgements of God begin to light upon them.

16. Thirdly, the peace of the wicked continues, whether

ther duties of piety, and righteousnesse be done or omitted, so that only those crimes be abstained from, which their natures abhor.

CHAP. 8.

Of Vertue.

The necessity of vertue.

Question. 1. Whether it be not enouh for a man to doe that which is good, unlesse we labour also for an habit of vertue, whereby our hearts may be inclined to that which is good?

Ans. We ought to give all diligence to adde to our Faith, Vertue, 2 *Pet.* 1.5.

1. Because the Word of God, whereby we are in speciall manner called upon for the performance of our duty, ought to be ingrafted within us, *Iam.* 1.25.

2. We ought to deliver up our selves unto the same Doctrine, as to a pattern, or mould, the likenesse of which is to be expressed in our hearts, *Rom.* 6.17. Now this inward image and likenesse, is vertue.

3. As we ought to put off the old man together with his members, which properly are internall vices, *Col.* 3.5. So we ought to put on the new man with his members, which properly are vertues.

4. We ought to be framed and fashioned after the Image of Christ, *Col.* 3.10. In whom did dwell all the fullnesse of vertues. *Esay* 11.2. *Col.* 1.19. And that for this end, that of his fulnesse we may receive grace for grace, *Joh.* 1.16.

5. If the habit of vertue be absent, although we should doe some good works, yet we are not rooted and grounded in good, but are rashly carried away with evill, and that goodnesse soone vanisheth. *Mat.* 13.21. *Col.* 1.23.

6. That good which we doe without vertue, we doe it not with an honest and good heart, which yet is required to make it pleasing unto God. *Lu.* 8.15.

7. Such kind of works, are not the obedience that is acceptable to God. *Mat.* 7.18. & 15.8.

Meanes to obtaine vertue.

Question, 2. What ought a believer to doe, that he may grow and increase in any vertue?

8. *Ans.* First, he ought seriously and in a speciall manner to acknowledge his failings, and weakenesse, 2 *Cor.* 3. 5. 1 *Cor.* 3. 18.

9. Secondly, he ought in Christ to apprehend that grace especially, which he wanteth, that in time he may be strong, and compleat, *Phil.* 4. 13. *Col.* 2. 10.

10. Thirdly, he ought diligently to take heed of all such things, as are contrary to that vertue, which he labours for, *Pro.* 4. 14, 15. *Eph.* 4. 29. 31.

11. Fourthly, he ought to employ himselfe in those things, wherby that vertue may be promoted, 2 *Pet.* 1. 12. 15.

12. Fifthly, he ought to seek the same vertue at Gods Hand, by daily and earnest prayer, *Iam.* 1. 5. *Act.* 4. 29.

13. Sixthly, he ought frequently and diligently to exercise himselfe in those things, which are proper to his vertue, 1 *Tim.* 4. 7.

Signes of vertue.

Question, 3. What be the signes whereby a man may know that he hath gotten any vertue?

14. *Ans.* First, a propension and readinesse in a manner naturall to the exercise of that vertue, 2 *Pet.* 1. 4. 1 *Thess.* 4. 9.

15. Secondly, firmenesse and constancy in that exercise, *Eph.* 4. 14. 15.

16. Thirdly, a joy and delight arising from that exercise, *Pro.* 21. 15. 2 *Cor.* 8. 2. & 9. 7. 13.

17. Fourthly, an abomination of the contrary vice, 119. 163.

18. Fifthly, an alienation from those which are given to that vice, *Pro.* 29. 27.

19. Sixthly, universality, whereby it comes to passe, that a man doth not only in part, and in some respect follow that which is good, and oppose that which is evill (admitting a limitation and measure according to carnall wisdom) but simply, and absolutly. 1 *Cor.* 13. 7. *Col.* 1. 10.

CHAP. 9.

Of Prudence.

AMong thoſe conditions which are neceſſarily required to vertue, after that generall juſtice, which notes out its eſſentiall rectitude, followes in the next place, Prudence, or ſpirituall wiſdom. Concerning it therefore.

The name of Prudence.

Queſtion, 1. In what thing doth true prudence conſiſt? 1. *Anſ.* Firſt, ſpirituall wiſdom doth generally conſiſt in ſuch a diſcerning, circumſpect looking to, conſidering, and ordering thoſe things which belong to Gods Glory, and our duty, and ſalvation, that as much as may be, they may be brought unto perfection. *Prov.* 14.8. 15.& 15.24.& 22.3. But in a more ſpeciall manner it belongs to wiſdom, 1. To propound a right end evermore unto our ſelves, and to beendeavoring after it: *Ieremy* 4.22. 2 *Tim.* 3.15. 32.29. For that mans wiſdom is in vaine, who is not wiſe for himſelfe, and for his own good.

2. Secondly, to make choice of ſuch meanes as do tend certainly to that ſcope, *Pro.* 2.9.

3. To walke accurately, and preciſely in the uſe of thoſe meanes, *Eph.* 5.15.

4. To take hold of, and to redeem every opportunity, for the advanceing, and helping forward of this ſtudy, *Col.* 4.5.

5. Carefully to take heed of, and avoid all ſuch things, as do hinder this ſtudy, *Iob.* 28.28.

6. To forſake all things elſe, for the attaining of this chiefe good, *Mat.* 13.44.45.

7. Not to truſt to a vaine hope, but to lay a ſolid foundation in all things, *Mat.* 7.24.

Meanes to get wiſdom.

Queſtion, 2. By what meanes may this wiſdome be gotten? 8. *Anſ.* Firſt, it comes from none other then God alone, by the Holy Ghoſt, *Iob.* 28.12,13,14.20.21.23. *Eſay* 11.2. 3. *Eph.* 1.8.17. *Iam.* 3.15.

9. Secondly, that we may obtaine it from God, we must seriously acknowledge and confesse our owne foolishnesse. 1 *Cor.*3.18.

10. Thirdly, we ought to seek it in the Word of God. *Psal.* 19.7. & 119.98.99 104. *Ier.*8.9.

11. Fourthly, we must seek it of God in a due manner. *Iam.* 1.5. 2 *Cor.*1.10.11.

12. Fifthly, we ought to direct all our observation and experience to the getting of wisdom, *Psa.*90.12.

Motives to seeke for Prudence.

Question, 3. By what arguments we may be stir'd up, to labour after this spirituall wisdom?

13. *Answ.* First, because therein lies the perfection of man above other Creatures, *Psa.*32.8.9.

14. Secondly, because it is a maine part of Gods Image, *Col.*3.10.

15. Thirdly, because it delivers from all evill, *Proverbs* 2.11.12.

16. Fourthly, because it conduceth to all good, *Proverbs* 3.13.14.19.

Now because in Scripture there is mention made of an humane wisdom, or prudence, opposed to this spirituall wisdom: therefore the Question is

Humane wisdom.

Question, 1. Whether all humane wisdome is to be condemned?

17. *Answ.* Humane wisdom is considered, 2. wayes; either as it is simply an humane perfection, or (as they call it) an intellectuall vertue, whereby the businesses that a man hath to doe, though they be many and great, are easily conceived, judged, and directed; or as it is a corruption and abuse of that faculty, and hath some sinne adhering to it, or mingled with it. In the former sense it is a thing good in regard of nature: and so to be commended and labour'd for: although in respect of any morall goodnesse, it is a thing of an indifferent nature, neither good nor evill, as all other naturall perfections also are. Civill wisdom therefore considered in it selfe, is not opposed to spirituall wisdom, but only as a disparate. But in the latter sence, it is a thing evill in regard of the morality of it, and to be condemned, and avoyded.

For

For it is oppoſed to ſpirituall wiſdom as a thing adverſe: For which cauſe alſo it is called *fleſhly wiſdome, earthly, ſenſuall, diveliſh*, Jam. 3. 15.

Queſtion, 2. When is humane wiſdom carnall, and in that reſpect to be condemned? Carnall wiſdom.

18. *Anſ.* Firſt, when it oppoſeth it ſelfe directly to the wiſdom of God, in deviſing any evill, *Exod.* 1. 10. *Pro.* 21. 30. *Pro.* 6. 13. That is, when it becomes an inſtrument of any impiety, or injuſtice. For wiſdom when it is joyned with ungodlineſſe, is nothing but wickedneſſe armed. And to be wiſe to do evill, is not to be wiſe, but to be unwiſe.

19. Secondly, when it contemneth the wiſdom of God, and accounteth it fooliſhnes, 1 *Cor.* 1. 23.

20. Thirdly, when it will by no meanes be ſubject to the wiſdom of God. *Ro.* 8. 7.

21. Fourthly, when in ſome ſort it yeldeth to the wiſdom of God, in regard of the thing it ſelfe, which it ſeeketh; but in regard of the meanes and manner of ſeeking, truſts to it ſelfe, 2 *Reg.* 5. 11. 1 *Cor.* 2. 14.

22. Fifthly, when it makes a man more uncapable of thoſe things which are of the ſpirit of God, 1 *Cor.* 2. 14.

23. Sixthly, when it is made a matter of boaſting, *Ier.* 9. 23. *Ez.* 28. 17.

24. Seventhly, when truſt and confidence is placed in it, *Pro.* 3. 6. & 26. 12.

25. Eighthly, when it is ſeparated from innocency, and ſincerity, *Rom.* 16. 19. *Mat.* 10. 16. 2 *Cor.* 1. 12.

Queſtion, 3. By what means may a man be brought to contemne this carnall wiſdom?

26. *Anſ.* 1. Becauſe it ſets men further off from the Kingdom of God, then ſimple fooliſhneſſe. 1 *Cor.* 1. 26, 27. *Mat.* 11. 26. 2 Becauſe God doth uſe to infatuate, and bring to nought ſuch wiſdom. 1 *Cor.* 1. 19, 20. 3 Becauſe it is ſerpentine, and diabolicall, *Gen.* 3. 1. *Iam.* 3. 15. 4 Becauſe it deſtroyeth thoſe in whom it is. *Pro.* 11. 3. 5. It overthroweth all humane ſociety, and takes away the comfort of life, 2 *Sam.* 16. 22, 23.

CHAP. 10.

Of Watchfulneſſe.

BEcauſe the exerciſed force, and (as I may ſay) activity of patience is uſually in Scripture ſet forth by the name of watchfulneſſe. Concerning it therefore.

Queſtion, wherein doth it properly conſiſt?

1. *Anſ.* Watchfulneſſe is nothing elſe but an heedfull attention, whereby a thing is gone about with diligence, *Luke* 2.8. *Heb.* 13.16. But this ſpirituall act of vigilancy, which is required of all men, is in Scripture referred to three objects. 1. To the watches themſelves, that they keepe a watch over themſelves, *Pro.* 4.23. & 2 To their duty, that they watch unto that, *Eph.* 6.18. 3 To the future, for which they by this duty prepare themſelves, *Mat.* 24.43.44.45. The firſt may be called the object *over which*, the ſecond the object *for which*, The third the object *to which*. But although for teaching ſake we doe diſtinguiſh theſe three, in practice they ought always to be conjoyned, ſo that we always obſerve our ſelves, watch to thoſe duties which ly upon us, and prepare our ſelves for the future. *Eccles.* 5.1.2.3.4.5.

2. Watchfulneſſe over our ſelves in generall is nothing elſe, but a vigilant obſervation of the Will of God, *Pſalm.* 119.4, 5, 6.

3. Particularly, there is required in it, as in the watching of a City that is beſieged, or any other way in danger, that we obſerve, and inquire, 1. Into all commers in, whence they come, and whither they tend; and to all thoſe things which come in by our ſenſes, as by the City Gates, that if they be hurtfull, they may be excluded, *Pſal.* 119.37. *Iob.* 31.1. 2 Into all that goe out, as into all our thoughts, words, and actions, which proceed from us. *Pro.* 4.23,24. *Pſ.* 39.2. *Eccles* 5.1. *Iam.* 3.2.

4. Vigilancy as it reſpecteth our duty, is nothing but a carefulneſſe about theſe things, which God hath commanded,

commanded, how we may please him in them, 1 *Cor.*7.32.

5. Vigilancy is particularly required, 2. Before the duty is performed, that the matter be duely weighed, *Prv.*14. 15. That all impediments, (whether they be things in themselves lawfull, or unlawfull) may be removed, 1 *Pet.*2. 11. 2 *Tim.* 2.4. That we may be fit and prepared for the doing of our duty. *Lu.*21.34.36. And that we may lay hold on the occasions of doing it, that are offered, *Gal.*6. 10. And the contrary be avoided. *Pro.*4.15.& 5. 8. 2 In the very duty, that it be done in an exact, and accurate manner. *Luke* 8.18. 3 After the duty, that it be not marred by any following corruption. 2. *Ioh.*8. Because it is easily wont, either to be corrupted by pride, 1 *Cor.*4.7. Or by inconstancy, and levity to be overthrown. *Ier.*34.11.

6. Watchfulnesse as it respects the future, which we are to have before our eyes, is a due preparation, such as that, which we expect, doth require, whether it be good, that it may be received, or evill, that it may be avoyded. *Mat.*24. 42. 44. Particulary here is required, 1. That this preparation be made in time, *Mat.*25.3. with 11.2. That it be used constantly, and without ceasing, *Lu.*21.36.

Question 2. What is principally required for the observing of this watch?

7. *Ans.* First, sobriety in the use of worldly things, 1 *Thess.* 5.6. 1 *Pet.*4.7.& 5.8. For the heart is overcharged, not only with surfetting and drunkenesse, but also with the cares of this life, *Lu.*21.34. 36.

8. Secondly, a frequent consideration of Gods owne presence, and beholding of our wayes, *Pro.*1.20.21. *Psal.* 119.168.

9. Thirdly, a frequent examination of our wayes, with a just censure, and judgement passed upon them, *Ps.*4.4. *Ps.*119.59. 1 *Cor.*11.31.

10. Fourthly, the fellowship, and society of them, which wil be to us in this care, *Phil.*2, 4. *Heb.*10.24.5. frequent prayer. *Mat.*26.41.

Question, 3. By what arguments may we be stirred up to this watchfulnes?

11. *Ans.*

Motives to watchfulnesse

11. *Ans.* There is one essentiall reason, which is taken from that danger, in which both we our selves are, and the Name of God by reason of us, 1 *Tim.*6.1.

12. Now we are subject to that danger. 1. Through the infirmity of our flesh, *Mat.*26.41. 2 Through the deceits of the divell, and the world. 1 *Pet.*5.8. 3 Through the uncertainty of the time of Christs comming to judgement, either generall, or particular. *Mat.*24.42. & 25.13. *Mar.*13.33.35. *Lu.*21.35.36.

CHAP. II.

Of Fortitude.

BEcause next after prudence, fortitude is requisite to the perfection of vertue: concerning it therefore.

Question, 1. Wherein doth Christian fortitude consist?

1. *Ans.* It is not to be confounded with animosity, or stoutnesse, which is to be found not only in men voyd of all vertue, but also in the bruit Creatures, the Lion, the Horse, the Bull, the Dog. *Pro.*31.29.30.31.

2. Secondly, yet courage or greatnesse of mind, hath the nature of a *Genus*, or Generall, in respect of true fortitude: which therefore consists not so much in the moderation of boldnesse, or hope, as in the moderation of feare, and desperation, *Iob.*6.11.19.

3. Thirdly, it doth not only consist in adventuring upon dangers, or undertaking hard things, but also in suffering, and bearing evills, and adversity, *Hebrewes* 11.34.35.36. 2 *Tim.*2.1.3.

4. Fourthly, but true fortitude adventures upon dangers, and suffers adversity, for vertues sake, and for the performing of his duty, 1 *Pet.*3.14. & 4.14,15.

5. Fifthly, fortitude therefore is that courage, whereby we are ready to performe our duty, even because it is our duty, what difficulties soever happen. 1 *Cor.*15.58. & 16.13.

6. Sixth-

6. Sixthly, he cannot be ſaid to be truely courageous, which offers himſelfe to dangers, not once conſidering what they are, or why to be attempted, or intangled in them by chance, or compell'd by neceſſity, and not led thereto by vertue. It was not from fortitude, and courage, that the Demoniack, *Mark.* 9. Often leap't into the water, often into the fire, but through the violence of the evill ſpirit; ſo it is not from the vertue of fortitude, that many are ſtrong to powre downe drinke, *Eſa.* 5.22. Yea, many attempts, by which men are judged valiant and courageous, by fooliſh Acts, are nothing but made furies.

7. Seventhly, neither hath he this vertue, who is ſcarred, or doth deſiſt from doing his duty, through any feare, or danger, *Pro.* 24.10.

8. Eightly, yet it is here to be remembred, that the courage of the faithfull in this life, is joyned with infirmity, and ſo ſome momentany ſhaking, wherewith the godly ſometimes are made to ſtagger, may conſiſt with the fortitude of vertue. *Ier.* 20.9. 2 *Cor.* 4. 8.

9. Ninthly, and although in regard of purpoſe of mind, and preparation of heart, the faithfull doe arme and fortify themſelves againſt all ſuch things, as may hinder them in their duties. 2 *Cor.* 6.4. Yet notwithſtanding they are not alwayes equally prepared to the ſuffering and undergoing of all kinds of moleſtations, as Satan obſerved, *Iob.* 1. & 2. And the event in *Iob* in ſome ſort proved. For that which experience teacheth in corporall fortitude in a due proportion, holds alſo in ſpiritnall; *Some are ſtrong to ſuffer labours; others to exerciſe warfare; others to carry burthens; others to repell things that are hurtfull; and many which are ſtrong in one or other of thoſe things, are found infirme, and weake in the reſt.*

Qu. 2. *By what meanes may this Chriſtian fortitude be ſtirred up in a man?* Meanes to ſtir up fortitude.

10. *Anſ.* Firſt, if he acknowledge his owne weakeneſſe, *Rom.* 5.6. 2 *Cor.* 3.5.

11. Secondly, if he conſider that he is choſen and called of God to perform that duty, which he goes about. 1 *Chron.* 28.

12. Thirdly, if he perſwade himſelfe that God will be preſent with him in that which he hath commanded him, *Deut.* 20.3.4. *Pſ.*27.12.2 *Reg.*6.16.

13. Fourthly, if he expect and looke for all ſufficiency of ſtrength from God. *Eph.*6.10. *Phil.*4.14. *Pſ.*73.26.

14. Fifthly, if he call to mind, how the victory hath beene long ſince gotten for him by Chriſt; and that nothing is required of him, ſave onely, that he adhering unto Chriſt, become a conquerour with him, and in him. *Iohn* 16. 33. *Rom.*37.

15. Sixthly, if he ſtick cloſe to that promiſe, which teſtifies, that all things ſhall work together for good to them that love God, *Rom.*8.28.

16. Seventhly, if he have the recompence of reward, which is laid up for him, alwayes before his eyes. 1 *Cor.*15.58.

CHAP. 12.

Of Boldneſſe which is contained under fortitude.

BEcauſe under fortitude is contained boldneſſe, or confidence, perſeverance, and patience; of theſe therefore briefly.

Qu.1. *What is this boldneſſe of fortitude?*

1. *Anſ.* Firſt, by it we underſtand not here properly that confidence of Faith, whereby we reſt upon God by Chriſt, unto ſalvation; Nor ſimply that confidence of hope, whereby we expect the things, which God hath promiſed: but that confidence, whereby we being full of Faith, and hope, doe cheerefully and boldly ſet upon the duty laid upon us by God. *Ier.*1.7.8.19. *Act.*4.13.29.& 9.29. *Epheſ.*6.19.20. *Phil.* 1.14.20.

Qu.2. *What are thoſe adverſe evills which are properly overcome by this confidence?*

2. *Anſ.* Two eſpecially, 1. The difficulties which hinder us in the performing of our duties. *Pro.*22.13.& 26.13, *Eccles.* 11.4. *Cor.* 16.9. (2) The uncertainty of the ſucceſſe or

events,

event, which will follow upon the performance of the duty, *Daniel.*3 17.18.

Qu. 3. *By what meanes is the mind confirmed against those vexations?*

3. *Ans.* First, by the fervour, and heat of the spirit, or zeal *Act.*18.25 26. *Act.*4.8. with 13. *Amos* 5. 24.

4. Secondly, by a true trust placed in God, *Pro.* 16.3. *Ps.*37.5. & 55.22 1 *Pet.*4.19. & 5.7. *Esa.* 58.11.

5. Thirdly, by faithfull prayers, commending our selves to God. *Phil.*4.6. *Esth.*4.16.

6. Fourthly, by a right judgement concerning the terrours, whereby we are astonished. For sometimes the things which terrify us, are utterly to be contemned, as the speeches of vain men, &c. Sometimes they are meere figments, which if we passe an exact judgement of them, vanish presently, and they are such alwayes, that if they be compared with the dignity, fruit, and necessity of our duty, they are of no force at all.

CHAP. 13.

Of Constancy.

QUestion, 4. *Wherein doth perseverance, or constancy of vertue consist?*

1. *Ans.* First, In a perpetuall continuation of the same purpose, and disposition of well-doing. *Gal.*4.18. *Psal.*106.3. *Rom.*2.7.

2. Secondly, In a frequent iteration of the same kind of actions, with fervour, and zeale. 1 *Thess.*5.17.

3. Thirdly, In a care to proceede and goe on in a way of vertue. *Phil.*3.13,14.

Qu. 5. *Which are the evills which are opposed to this Constancy?*

4. *Ans.* First, declining out of the right way. *Iob.* 23.11. 12.

5. Secondly, wearisomnesse, and fainting. *Gal.*6.9.

6. Thirdly, a desultory lightnesse whereby men are changed every houre, and become unlike themselves. It is called childishnesse, *Eph.*4.14. And madnesse, and bewitching, *Gal.*3.1.

Qu. 6. *How are men stirred up to constancy?*

7. *Ans.* Because the reward is not promised, save only to them that persevere, *Apoc.*2.10.26. And therefore it is vaine for a man to begin, unlesse he hold on, and goe through with it. *Gal.*3.4.

CHAP. 14.

Of Patience.

QUestion 7. *What is the nature of patience?*

1 *Ans.* Christian patience hath reference to a threefold object. 1. To God, according to whose pleasure all adverse things, are ordered. *Iob.*1.20. & 2.9.10. In which respect, murmuring against God is opposed to patience, 1 *Cor.*10.10. 2 To men, or those means which doe directly afflict us. 2 *Thess.*1.4. with 6. 1 *Pet.*2.20. & 3.9. In which respect desire of revenge is opposed to patience. *Rom.*12.17.19. 3 To that office, or duty, which by the molestations of adadversity, we are tempted to forsake. *Heb.*10.36. *Lu.*12.19.

In which respect, faintnesse of mind is opposed to patience, *Heb.*12.5. And drawing back, and departing out of the right way, which followes there, *Heb.*10.36. with 38.39. & 12.7. with 13.

2. In the first consideration, patience pertaines to Religion towards God; In the second to charity toward our Neighbour. In the third, it is a part of fortitude, and a generall affection of vertue. Yet to the third consideration, may the other two be referred, so far as our duty, either towards God, or man, is considered in them: Although besides this generall nature, they have speciall difference, by which they may be profitably distinguished from this, and betweene themselves.

Qu. 8. *How is this patience, and sufferance, to be distinguished*

ſhed from that, fortitude, which conſiſts in confidence, and Conſtancy?

3. *Anſ.* Thoſe three are alwayes joyned together in true fortitude; but confidence or boldneſſe doth properly reſpect the ſetting upon a duty, conſtancy the continuation of it, patience, the defence of it.

Qu. *What be the ſignes of this patience?*

4. *Anſ.* Firſt, if we neither utterly contemne the difficulties that we meete with, nor faint under them. *Heb.* 12.5. But doe overcome all oppoſitions duely weighed in a right judgement.

5. Secondly, if we be prepared in mind for righteouſneſſe ſake, not onely to ſuffer thoſe troubles, which are leſſe, but even thoſe which are moſt fearfull. *Acts* 21.13.

6. Thirdly, if we do not only, not quite forſake our duty, becauſe of difficulties, wee meet with, but not ſo much as remit, or leſſen any thing of our zeale, *Hebrews*, 10. 35. & 12.13.

7. Fourthly, if we undergoe theſe troubles not as by conſtraint and unwillingly, but with ſpirituall joy and exultation, *Mat.* 5.12. *Col.* 1.11. *Heb.* 10.34.

Qu. 10. *By what motives may we be confirmed in this patience?* Motives to patience.

8. *Anſ.* Firſt, becauſe without this patience no good thing can be perfectly accompliſhed, *Jam.* 1. 4.

9. Secondly, becauſe without patience we want the poſſeſſion of our own ſoules, *Luke* 21. 19. Neither can we attaine to have our hearts eſtabliſhed in any thing that is good, *Jam.* 5. 5.10. *Pro.* 24.10.

10. Thirdly, becauſe by theſe troubles we are brought into triall by God who takes a proofe of us by the Devills temptations, *Heb.* 10.32. Wherein unleſſe by patience we get the better we muſt needs to the diſhonor of God, and our own hurt be overcome by the Devill, *Rom.* 12.21.

11. Fourthly, becauſe in this triall God himſelfe will give both a ſupply of ſtrength and a happy iſſue, 1 *Cor.* 10.13.

CHAP. 15.

Of Temperance.

BEcauſe to the conſtitution of vertue there is required (beſides the uprightneſſe of juſtice the direction of prudence and the firmeneſſe of fortitude) the cuſtody alſo or the guard of Temperance, therefore ſome thing muſt be ſaid of Temperance.

Qu. 1. *Wherein lieth the nature of Temperance.*

1. *Anſ.* Firſt, As fortitude doth arme vertue againſt thoſe things, whereby men are wont to be deterred and made afraid of doing their duty: ſo Temperance doth defend it againſt thoſe things which are wont to allure, and entice men away from the ſame.

2. Secondly, although in that victory which Temperance obtaines over flattering Temptations (in the reſiſtance of which there is oft times much moleſtation) and in that conſtancy alſo which is properly a fruit of Temperance, there be to be found a magnanimity and heighth of mind neere of kinne to fortitude: yet there is a difference betwixt it and fortitude becauſe of the difference of the objects.

3. Thirdly, becauſe every object that doth allure and intice, hath ſome ſhew of good; and the appearãce of an honeſt good, as ſuch, doth not allure to ſinne, but to honeſty: therefore the object of Temperance are things that have a ſhew of profit and delight; or profits and pleaſures.

4. Fourthly, alſo love, deſire, and delight are converſant about ſuch kind of good things; therefore temperance properly is occupied about the moderating of theſe affections, about ſuch objects.

5. Fifthly, Temperance doth not utterly take away theſe affections, as being naturall, but doth govern them, that is, takes away their inordinatneſſe, in regard of their degre, extent, and manner.

6. Sixthly, this inordinatneſſe, becauſe in beleevers, it is taken

taken away onely in part, therefore theſe affections are in ſome ſort, but not perfectly mortified. Hence it is, that Temperance is ſaid to reſtraine, and keepe under the remainders of them, and to abſtain from them.

Qu. 2. *What are the ſignes of Temperance?*

Signes of Temperance.

7. *Anſ.* Firſt, if a man be not led with carnall and worldly affections, but keepe them tamed under the yoke of reaſon and Religion, and do, as it were, deny them. *Tit.* 2. 12.

8. Secondly, if he abſtaine eſpecially from thoſe luſts, to which (either by reaſon of the condition of his life, or by evill cuſtome, or by the example of thoſe amongſt whom he lives) he is moſt inclined. 2 *Timothy* 2. 22. 1 *Peter* 4. 2, 3, 4.

9. Thirdly, if he abſtaine, not only from the outward works, whereby ſuch luſts are wont to be fulfilled, but alſo ſtudy to roote out and mortify the very inward inordinate affections, *Col.* 3. 5. *Rom.* 8. 13.

10. Fourthly, if he be neither lifted up inordinately in the fruition of the commodities and pleaſures of this World, nor troubled in the want of them, but when he hath them, be as if he had them not, 1 *Cor.* 7. 29 30. 31. And when he hath them not, be as if he had them. 2 *Cor.* 6. 10.

Qu. 3. *What is to be done by us, that we may attaine Chriſtian Temperance.*

Meanes to attaine Temperance.

11. *Anſ.* Firſt, we ought to endeavour by all meanes to diminiſh and reſiſt the love, deſire, and delight of the World and of worldly things, 1 *Ioh.* 2. 15. 16.

12. Secondly, to this purpoſe it will be profitable to turne away our thoughts, and ſenſes from things perverſly beloved: leſt the appearance of good which ſeemes to be in them prove to be an incentive, and nouriſher of perverſe love, *Iob.* 31. 1. For it is remarkable that the two firſt perverſe loves wch we read of in the Scripture, are ſaid to come by the ſight, *Gen.* 3. The Woman ſaw that the Tree was good and pleaſant to the Eyes, and *Gen.* 6. & 2. The Sonnes of God ſaw the daughters of men that they were faire.

13. Thirdly, it is profitable alſo ſeriouſly to ponder of the fading vanity of all worldly things, 1 *Ioh.* 2. 17. *Eccl.* 1.

14. Fourth-

14. Fourthly, to the end that we be not taken and carried away with the shew of pleasures, it is good to behold them not as they come flatteringly, but as they goe away, that is full of shame and sorrow, *Ro.* 6.21.

15. Fifthly, we must be watchfull that the motions of concupiscence get not strength by long delay, but we must doe our endeavour that they be presently and in the beginning repressed, *Ro.* 7.

16. Sixthly, we must often and seriously revolve in our minds how all those that ever were wise and godly here, not without just cause despised these pleasures, and judged them fit to be despised and eschewed by others.

17. Seventhy, the minde is to be occupied in other things; and our love, desire, and delight, are to be turned to those things which are Spirituall, and Divine, that so evill love may be driven out of the mind by good love, as one naile is driven out by an other.

CHAP. 16.

Of Drunkennesse.

1. AMong the sinnes which are opposite to Temperance, those are most remarkeable which are conversant about the delightes of touching, as Gluttony, Drunkenesse, and such like, because such kinde of abuses have most manifestly in themselves, and of themselves a morall badnesse as appeares by the Law of nature, of God, and of man, all which do condemne them.

2. In all those kinds of excesse, the inordinatenesse is commonly found to be either in regard of the substance when more pretious things are desired, then doe agree to a mans state; For in regard of the quantity when more is consumed then reason requires, or in regard of the quality when too much curiosity is used for the satisfying of ones lust, or in regard of the manner when a just decorum is omitted, or lastly in regard of the time when men give themselves unto such

ſuch things oftner then they ſhould or when they ought not.

3. Now of drunkenneſſe there is ſomething in ſpeciall to be conſidered before other ſinnes of the like nature, becauſe of that ſingular oppoſition which is betwixt it and the offices and works of vertue.

Qu. 1. *What is drunkenneſſe?*

4. *Anſ.* Firſt, drunkenneſſe is oftentimes taken for the privation of reaſon which followes upon immoderate Drinking. And ſo it is not properly a ſinne by it ſelfe, but rather an effect and puniſhment of ſin.

5. Secondly, as it doth note either a deſire of immoderate drinking, or the voluntary drinking it ſelfe ſo far immoderate, that a man by it is violently deprived of the uſe of reaſon, ſo it is a greivous ſin. *Pro.* 23.30.39. *Eſa.* 5.11. *Hoſ.* 4.11. *Luke* 21. 34. 1 *Cor.* 6.10. *Epheſ.* 5.18.

6. The deformity and filthineſſe of this ſin doth appeare from theſe grounds, 1. Becauſe the Drunkard doth for a contemptible pleaſure ſell that which is the excellenteſt thing in the nature of man whilſt he deprives himſelfe of the uſe of reaſon, 2. Becauſe by this meanes he makes himſelfe unfit not onely for the duties of piety. *Luke* 21, 34. But alſo for all honeſt actions, *Hoſ.* 4.11. 3 Becauſe he expoſeth himſelfe to the danger of almoſt all kinds of ſinnes, whileſt he deprives himſelfe of the power to avoid thoſe things which otherwiſe he knowes to be groſſe ſins. For which reaſon and that which went before it is apparent that Drunkenneſſe is not ſo much a ſpeciall ſin, againſt any one Commandement of God, as a generall breach of the whole Law, 4 Becauſe he doth ſo deforme the Image of God in himſelfe, that he doth in a ſort caſt himſelfe below the Beaſts. 5. Becauſe he doth bring hereby many miſchiefes to his body, name, and outward condition, 6. Becauſe he which is accuſtomed to this ſin proveth in a ſort incurable. For a Drunkard is ſeldome or never reclaimed either from Drunkenneſſe, or any other ſin becauſe his heart is taken away. *Hoſ.* 4.11.

7. Drunkenneſſe is voluntary not only when it follow's from a direct intention, but alſo when it commeth of a notable negligence in preventing it.

The outrages which a man committeth in Drunkenneſſe are ſo far to be imputed to him for faults, as the Drunkenneſſe was voluntary; Now then eſpecially, they are both voluntary, and accompted faulty, when (all circumſtances being conſidered) a man might, and ſo ought to have foreſeene, that he would commit ſuch things in his Drunkenneſſe, either becauſe he had tryed it by experience before, or becauſe in the like caſe of Drunkenneſſe, or upon the like opportunity, drunken men are wont to commit ſuch things, or at leaſt doe expoſe themſelves to the danger of committing them.

9. Now, although compleat Drunkenneſſe doe conſiſt in the loſſe of the uſe of reaſon by Drinking, whereby a man is made altogether unfit for the duties he hath to doe; Yet all perturbation of the phantaſie by Drinke whereby a man is notably made leſſe fit, for the ordinary exerciſe of piety (as prayer and reading) is a degree of the ſame ſinne, *Lu.*28.34.

10. Thoſe alſo which are ſtrong to drinke, ſo that though they drinke above meaſure, they find no perturbation of their forces, yet if they like to ſit at their cups, to ſtay at the Wine, and to extend and prolong their drinkings, they are not free from this ſin. *Eſa.* 5.11.

11. He is a partaker in this ſinne, who doth wittingly and willingly give wine or drinke to another, to make him drunk. For he doth cooperate to his ſin.

12. But much more are they guilty, who induce others to make themſelves drunke, whether they intend it directly, or indirectly, by inviting them to drink, by calling for greater pots, by ſtriving, by urging them without all reaſon, to drink as much, and take their turne, as they call it.

13. We ought to abſtaine, not only from the imitation, but alſo from the fellowſhip of ſuch kind of ſinnes, according to that of the Apoſtle: if any that is called a brother, be a Drunkard, with ſuch an one no not to eate, 1 *Cor.* 5.11.

14. We are to abſtain therefore (even from this ground, if there were no other) from thoſe rites, whereby drunkenneſſe is artificially wont to be brought about: of which ſort

ſort are the adjuring of others to drinke by the names of ſome that are great, or deare to them; the ſending of cups about, that all and every one in his order may drinke them off; that abuſe of lots (as it is in ſome places uſed) to impoſe a fained and (unwritten) Law and neceſſity of drinking upon the gueſts, and ſuch like myſteries of *Bacchus*, and introductions to the exceſſe of drinking.

CHAP. 17.

Of Good Works.

BEcauſe from vertue proceed good Workes; concerning them therefore.

Qu. 1. *What is here to be underſtood by a Worke?*

1. *Anſ.* A worke in this place ought not to be diſtinguiſhed from an action, as it is diſtinguiſhed by them, who doe account thoſe only for good works, which produce ſomething, that is good and profitable unto men; ſuch as are almes, the building and endowing of *Temples, Colledges, Hoſpitalls*, &c. For although among men, which are affected with their owne commodities, ſuch workes are in a ſingular manner above others extolled. Yet ſuch works may be ſo done, that that action from whence they come, may be in many reſpects evill; although the things done may be uſefull and good unto other men.

2. Againe. even when in ſuch works, not the works only, but the actions be truly good: yet they cannot be equalled to ſome other actions, which carry not ſo great a pompe 1 *Tim.*3.1. *Iam.*3.20.

3. This thing ought ſo much the more diligently to be obſerved, becauſe it pertains much to the comfort of the poorer ſort of believers; who have hardly any power to doe any thing, that may tend to the externall good of others. It ſerves alſo to abate the inſolency of certaine rich Men, who thinke that they onely doe good workes, and none but they.

Q. 2. *Concerning the efficient cause of good works, it may be demanded, whether the works of men unregenerate, (whereby they doe in some sort the same thing which the regenerate doe in their good works) be good works, or no:*

4. *Ans.* In such kind of works, we are to distinguish betweene the substance (as I may say) of the worke, and the fault of the person, wherewith it is defiled: the substance of such works is good, because they are the things of the Law. *Rom.* 2.14. Now, every worke so far as it agreeth with Gods Law, is good. But for all that, there be some vices cleaving to them, which come, partly, from the person that doth them, partly, from the manner of doing, whereby such works are so defiled, that though in their owne nature, and in respect of others they be good, yet in respect of any spirituall obedience yielded by them unto God, they are not good, *Esa.* 1.13. *Esa.* 66.3.

Qu. 3. *How then can the works of the regenerate be good, seeing they are many wayes defiled?*

5. *Anſ.* Although evill doth alwayes cleave both to the persons and the actions of the godly, *Rom.* 7.21. Yet this evill in their holy duties takes not away the essence of a spirituall duty, but hinders and diminisheth the degree and perfection thereof; because all the causes of such works are good, and only the adjuncts evill: and so the imperfection being covered in Christ, the works are for Christs sake acceptable, and pleasing unto God 1 *Pet.* 2.5.

Qu. 4. *Concerning the matter of good works, it may be demanded, whether it is not lawfull for us at our owne pleasure to make choice of something, in which to yield honour and obedience unto God?*

6. This is expresly forbiden, *Deut.* 12.8.32. *Num.* 5.39. *Mat.* 15.9. *Mark.* 7.7.

7. Secondly, it doth imply a contradiction that we should yield obedience to God in those things, whereof he hath given us no Commandement: Neither without obedience can we give any honour to God, that may be pleasing to him. All works therefore of our owne chusing are only good before men through a fained and vaine persuasion, but not before God.

8. Third-

8. Thirdly; yet there is some difference to be observed in good works, in regard of the matter; for some are expressly and immediatly enjoyned to all, as the duties of the morall Law; others are not commanded to all, but to some only, and that is not expressly and immediatly, but consequently, and upon the supposition of certaine circumstances, by which it comes to passe that (*hic & nunc*) in some particular case, they partake of the nature of precepts.

9. In such things, the will of God is to be gathered and collected by a sillogisme, whose generall propositon is contained in the Scripture; the assumption dependeth upon gift, call, or such like speciall circumstances; and the conclusion is out of the proposition so derived by the assumption, that in respect of this or that man, such or such a time, it hath the same force of binding, with a generall Commandement. For example, all ought to cut off occasion of calumny and scandall, and to take that course which makes most for the furtherance of the Gospell, and the edification of the Church. This is the propositon. 1 *Cor.*10.31.32.33. Now *Paul*, considering all circumstances, did thus assume, I *Paul*, if I shall freely preach the Gospell, shall cut off occasion of calumny. 2 *Cor.*11.12. I shall further the Gospell, 1 *Cor.*9.23. And edify the Church, 1 *Cor.*9.19: Hence this conclusion followes, therefore I *Paul* ought to preach the Gospell freely. 1 *Cor.*9.15. Againe, all ought according to the gifts which they have, and their vocation, to promote the Gospell, 1 *Cor.* 7.17. I have the gift of continency, and the present necessity makes the single life more fit to further the Gospell, then marriage, 1 *Cor.*26. Therefore I ought to continue in that single estate.

10. If this explication be duely observed, it will easily without any longer dispute, overthrow the Doctrine of the Papists, who make distinction betweene Evangelicall counsells, and the Lawes of God.

Qu. 5. *Concerning the end of good works, it is demanded, what force intention hath to make an action either good, or bad?*

11. *Ans.* A good intention by it selfe cannot make a good

action, because goodnesse is a perfection, and doth arise from the perfection and integrity of all the causes. Neither is there any action so wicked, but may be committed out of some good end: the incest of *Lots* Daughter was upon a good end. *Gen.* 19.32. And many doe kill Christians, thinking thereby to doe God service. *Ioh.* 16.2.

12. Yet an evill intention doth make an action evill, because evill, is a defect, and doth arise out of any defect. *Mat.* 6. 1. *Take heed ye doe not your almes before men to be seene of them, &c.*

Qu. 6. *What kind of intention is necessarily required to make an action good?*

13. *Ans.* First, it is absolutely necessary that it be done with a respect to honesty, and in reference to the pleasing of God, and obeying his Will. *Acts* 24.16. For an action cannot be good, unlesse it be don under the notion of goodnesse; Now to doe a good thing under the notion of goodnesse, is to have a respect to honesty and goodnesse in the doing of it. For hee that doth a thing that is honest, because it is delightfull, or profitable, may be said to doe rather a thing profitable, or delightfull, then honest. 1 *Tim.* 6. 5.

14. Secondly, a secondary intention of profit, or pleasure doth in no sort take away the honesty of an action, but adorn it rather. *Rom.* 1. 12. & 15.

15. Thirdly, it is also absolutely necessary, that there be a reference of the action to the glory of God, 1 *Cor.* 10.37. This is done vertually in the intention of our doing our duty: but the more distinct and direct respect is unto God in action, the more perfect it is, *Ps.* 16.8.

16. Fourthly, it is meet also there be a secondary intention of setting our own salvation. 1 *Cor.* 9.24.

17. Fifthly, in such works as come to the notice of others, it is requisite also that we thinke of stopping the mouths of the wicked, 1 *Pet.* 3.16. And of furthering others in the way of salvation. *Mat.* 5.16.

18. Sixthly, the cause is otherwise in evill actions; for to make an action evill, it is not required, that there be any respect

reſpect to evill, or expreſſe intention of diſhonouring Gods Name, or of bringing death, or giving offence unto others: becauſe as the nature of ſin conſiſts in privation, ſo the want of good intention is an evill intention, and (as it is choſen by the will) interpretatively is reckoned for the intention of all thoſe evills, which are oppoſed to good intentions: and hence it is that the ſinner is ſaid to love death, *Pro.8.36.*

Qu. 7. *Of the forme of a good action wherein it doth conſiſt?*

19. It conſiſts properly in the manner of doing, when the agent is not onely well diſpoſed, and that thing which he doth is approved of God, but alſo the action is ſo ordered in reſpect of all the circumſtances, as God preſcribeth, what and of what nature this is, appeareth by the defect. *1 Cor.11. 27.28.29. Comande.3.*

Qu.8. *Becauſe the information and force of Conſcience doth neerely pertaine to the forme of doing, concerning it may be demanded, whether the Conſcience of man be a ſufficient and abſolute rule to worke by?*

20. *Anſ.* The Conſcience of a man ſince the fall is defiled, *Tit.1.15.* And ſo by it ſelfe cannot be a perfect, and pure rule, yea: if we ſimply follow it as a leader, we ſhall be brought oftentimes into vile wickedneſſe. *Ioh.16. 2. Acts 26. 9. Phil.3.6.* It is therefore only a ſubordinate rule, ſo far of force, as it is directed by the Word of God. Hence an erring Conſcience hath not that power to bind, that we are ſimply bound to follow the judgement of ſuch a Conſcience. For we ought never to content our ſelves, till our Conſcience be certainly informed in thoſe things which concerne our duty; although in this ſence it may be ſaid to bind, becauſe againſt ſuch a Conſcience, while ſuch, we are to doe nothing.

Qu. 9. *What it is to be done when the Conſcience is in doubt?*

21. *Anſ.* If the Conſcience doe doubt whether the action be lawfull we ought to abſtaine from that action, till we be certain concerning it. *Ro.14.23.*

Qu.10.

Qu. 10. *What if the Conſcience be in a perplexity, ſo that it thinks it a ſin aſwell to abſtaine from the action as to doe it?*

22. *Anſ.* Out of the nature of the thing it ſelfe, and of the Conſcience conſidered by it ſelfe, ſuch a caſe cannot fall out: for it cannot be that the judgement of the Conſcience ſhould at the ſame time aſſent to both parts of the contradiction.

Qu. 11. *What is to be done when the Conſcience is troubled with ſcruples?*

23. The conſcience is then ſaid to be troubled with ſcruples when it doth give aſſent to one part of the queſtion, being hereunto induced by ſufficient arguments, but yet in ſome ſort troubled with the objections of the other ſide, which it cannot eaſily anſwer. Such kind of doubts (if it may be) ought by a certaine judgement to be laid downe; but if this cannot be ſuch an imperfection of judgement (in aſmuch as it doth not hinder aſſent by a doubtfull wavering, but only make that aſſent to be more weake) is no juſt cauſe to make us forbeare that, which ſuch an aſſent leads us unto. *Deut.* 13. 1. 2. 3. 1 *Kings.* 13. 21.

Qu. 12. *How ought a man to carry himſelfe between contrary opinions, when he is uncertaine of the truth?*

24. *Anſ.* Firſt, it is not enough for a good conſcience to adhere to the authority of men, though they be learned and godly; becauſe the conſcience is not by it ſelfe to be ſubjected to the judgement of man: Neither hath any humane teſtimony, ſufficient ſtrength to argue Gods approbation of a thing, or to excuſe in Gods preſence. *Rom.* 14 12. 1 *Cor.* 8. 10.

25. Secondly, every one ought to follow that opinion, which (after due diligence to ſearch the truth) he judgeth to be improbable out of the nature of the thing and the Law of God compared together, whether that probability appeare to him by his owne ſearch, or by the helpe of others. 1 *Cor.* 8. 4. with 7.

26. Thirdly, if after due inquiſition made the minde be wholly in ſuſpence, whether the action be lawfull or unlawfull

full, then that doubtfullneſſe remaining, the ſafer part is to be choſen. Now that is the ſafer part in which there is no danger of ſinning, and in this caſe he ſinneth not, who ſimply abſtaines from ſuch an action, ſo that he condemnes not another which doth it. *Rom.* 14. 3. with 4. 23. We are therefore to abſtaine from all ſuch things, about which (after due diligence uſed) the conſcience is in doubt, whether they be lawfull or no. They which doe otherwiſe, doe not only expoſe themſelves to the danger of ſinning in the very action it ſelfe, but without doubt doe ſin in the very manner of doeing.

Qu. 13. *When a man doth apprehend, that, of two ſins he muſt needs commit one, which is he to chooſe?*

27. *Anſ.* The precepts of God doe never ſo jarre of their own nature, that it is neceſſary to break one of them by ſin: For when a leſſe Commandement is neglected, that a greater may be obſerved, that leſſe Commandament doth ceaſe for the while to bind; ſo that they who upon ſuch an occaſion neglect it, are altogether blameleſſe, that is, ſin not. *Matth.* 12. 5. 7.

28. For that uſuall ſaying, that of two evills we muſt chuſe the leaſt, it is meant of evills of puniſhment, not of ſin.

29. A man ought therefore alwayes to have a fixe dreſolution to eſchew and avoid all ſin.

30. There is no neceſſity of feare, danger, or outward conſtraint whereby a man can be excuſed, if he doe upon that pretence commit the leaſt ſin.

31. Neither indeed is there properly any conſtraint, when any thing is done with certain conſent, and the will (which cannot be compelled) induced by feare, conſenteth to the action.

32. Thirdly, if any through weakneſſe be brought to thoſe ſtraits, that he thinks he muſt needs of two ſins commit one, the conſcience cannot give judgement in ſuch a caſe, becauſe that deliberation is made againſt the conſcience. Yet it cannot be doubted, but he ſins leſſe, which commits the leſſer ſin.

CHAP. 18.

Of things indifferent.

QVestion, 1. *Wherein consists the nature of a thing indifferent?*

1. *Ans.* First, *adiaphorum* (for so it is called) according to the interpretation of the word, is that which hath such a respect to two extreams, that it is inclined no more to the one, then the other, and in the same sense is called an indifferent thing, or a thing of a middle nature.

2. Secondly, now although according to this large acceptation of the word, any middle thing may be called indifferent or *adiaphorum*, yet the word doth commonly signify only such a thing as is in the middle betweene morall good and evill.

3. Thirdly, the middle betweene good and evill is either, 1. of meere deniall (as they terme it) in which there is neither good nor evill to be found; and so all substances, whether they be things naturall or artificiall, are middle things or indifferent: or it is, 2. a middle of participation, which doth so far agree with both extreams, as the extreams agree betweene themselves; and thus no substances are properly things middle and indifferent by themselves, because none of them are either good or evill, but only actions, and dispositions to actions.

4. Fourthly, such actions therefore as are neither commanded nor forbidden, and that be in their owne nature neither points of obedience, or disobedience, are indifferent or middle.

Qu. 2. *Whether there be any actions indifferent in regard of their kind?*

5. *Ans.* First, this may be understood two wayes: either that indifferency be of the specificall nature of any action, which is false: or that the common nature of an action should have an indifferent respect to good or evill, which is true.

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6. Secondly, there is therefore no action of its own nature ſo indifferent, but by circumſtances it may be made good, or evill; but there be divers actions which in their common and bare nature, before they be as it were clothed with circumſtances, doe include in themſelves no goodneſſe or badneſſe; as, to eat, to drink, to take a journey, to walke, &c.

Qu. 3. *Whether indifferent actions differ nothing among themſelves, but are all equally diſtant from good and evill?*

7. *Anſ.* In their owne intrinſecall nature they differ nothing at all; but yet there are ſome which for the moſt part have evill circumſtances annexed to them, and ſo bend more toward evill, and have an evill name, as to doe the worke of an accuſer, the office of an hangman, &c. Some there be alſo which for the moſt part have good circumſtances, and ſo bend toward good, and have a good name, as, to till the ground, to follow our ſtudy diligently, &c.

Qu. 4. *Whether doe things indifferent make any thing for order and comlineſſe?*

8. *Anſ.* Whatſoever it is that of its owne nature ſerves for order or comlineſſe, or edification, is not indifferent: for when they doe participate the nature of goodneſſe, they are not in the middle betwixt good and bad. And when they produce good, they muſt needs have ſome good force and efficacy in them: every thing brings forth its like.

Qu. 5 *Whether do indifferent things ceaſe to be indifferent when any certain thing is ſet down concerning them, by ſuch as are in authority?*

9. *Anſ.* Nothing ought to be commanded, but that which is good, nor to be forbidden, but what is evill; That which is indifferent cannot ſimply, abſolutely, and for ever be either injoyned or forbidden; but commanded, as it drawes neer to good, forbidden, as it approacheth to evill.

Qu. 6. *Whether any ſingular and individuall action be indifferent?*

10. *Anſ.* Firſt, there be ſome actions which though they be actions of a man, yet they are not humane actions; ſuch are thoſe which proceed from imagination only, and not from deliberate reaſon, as the rubbings of mens hands,

to ſcratch the head or beard, to take up a ſtraw, &c. while we are thinking of ſomething elſe: theſe actions are not morally good or evill, they want that which is required to make them ſo, namely counſell and deliberation. For although a man may ſin by thoſe actions, as if in time of Prayer he ſuffer his imagination to wander; and do give way to ſuch toyings as thoſe. Yet theſe actions conſidered in themſelves are neither good nor evill. It is true theſe motions are ſubject to the command of mans will, but yet they are ſo ſubject, that they may be exercíſed without any precedent act of reaſon: Neither are we bound any further by reaſon to prevent them; but only ſo far that they hinder not the duties we are about. So for moving of the eye lids, reaſon and the will have power to moderate them, but it is not worth the while to take notice how often we winke, if ſo be we take heed that in ſuch things nothing be done which is undecent, or againſt our duty.

11. Secondly, every action which proceeds from deliberate reaſon, and is properly called humane, conſidered ſingularly and in the individuall, as it is an exerciſed action, is either good or evill. For ſuch a kind of action is either ordered to a good end, or it is not; If it be, then it hath the nature of a good action, if other circumſtances be correſpondent; if it be not ordered to a good end, it is an evill action becauſe it wants the perfection, which ought to be in it, and is not according to its rule.

12. Yet is not required to the goodneſſe of naturall action, that it be alwayes actually and explicitly referred to the due end, ſo that this be done implicitly and vertually; becauſe reaſon in that exerciſe of ſuch kinde of actions, may often with more profit be converſant about thoſe objects.

13. Thirdly, ſome one or two circumſtances of an human action may be indifferent, as if one ſcholler be ſpeaking with another, it is ſometimes indifferent whether they uſe the Latine tongue, or any other. But their talke taken with all thee circumſtances is neceſſarily either good or bad: the reaſon is, becauſe the determination of an action doth not depend upon one circumſtance apart, but upon all jointly together.

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14. Fourthly, there may be ſome ſingular action in which there is no goodneſſe ſpeciall to be found, which may not be found in another, and ſo, that at this time we doe this or that, rather then another thing, therein is oftetimes neither good nor evill. Opportunity, or the ſuggeſtion of our minds without any reſpect of morall goodneſſe, may be of weight ſufficient to make the determination.

15. Fifthly, although therefore there be no ſingular actions humane, that is neither good, nor evill; yet there are divers, which ſingularly and in compariſon of others are neither neceſſary nor unlawfull. For as the Carver hath oftentimes no certain reaſon, why he rather makes this image, then that: yet if he make any, it is neceſſary that he either follow the rules of his Art, and make a good one, or faile and ſo make a bad one. So it is in many ſingular actions of men, which in reſpect of the exerciſe, have no proper reaſon beſide the inclinaton of the mind, but in the doing they are either good or bad.

CHAP. 19.

Of a voluntary Act.

QUeſt. 1. *Whether in a good or evill act there be neceſſarily required an inclination of the will?*

1. *Anſ.* Firſt, the will is the principle and the firſt cauſe of all humane operation in regard of the exerciſe of the act. For we therefore doe this or that rather then another thing, becauſe we will; As God himſelfe is ſaid to do all things of his owne Will. *Eph.* 1. 11. So alſo doth man who is made after the Image of God. The firſt cauſe therefore of the goodneſſe or ſinfulneſſe of any Act of man, is in the Will.

2. Secondly, liberty alſo of election is formally in the will: that therefore any one doth yield obedience to God, or refuſeth to do ſo, proceeds from the will.

3. Laſtly, our obedience ſtands in our conformity to the

Will of God: and the diſobedience, in our unconformity thereunto. Now our conformity with the Will of God is firſt and principally in our will, *Apoc.* 2. 6.

Qu. 2. *What are thoſe things which make an action to become not voluntary.*

4. *Anſ.* Nothing at all but either abſolute violence of conſtraint, or chance which could not be foreſeen, or prevented. And for ſuch things as are done through abſolute violence or meere chance, they have neither the nature of Obedience or ſin. As if one ſhould be forced to offer incenſe or bow the knee before an Idoll, or ſhould meerely by chance kill another, *Deut.* 19. 5. 6. 10.

Of actions done through ignorance.

Q. 3. *What are we to thinke of thoſe actions which are done through ignorance?*

5. *Anſ.* Firſt, that ignorance which is in ſome ſort a cauſe of the action (ſo that if a man knew what he did he would not Doe it) if it be unvoluntary both in it ſelfe and in its cauſe, that is, not affected, nor procured, nor tolerated, doth make the action meerly caſuall and unvoluntary and ſo excuſeth from ſin.

6. Secondly, ignorance of the Law doth never wholly excuſe becauſe all men are bound to know the Will of God: but yet it doth ſomewhat leſſen the fault if it be not affected, 1 *Tim.* 1. 13. *Iohn* 4. 41. *Acts* 3. 17. But if it be affected it is of it ſelfe a ſin and ſo doth not diminiſh but rather increaſe the guilt of other ſins, 2 *Pet.* 3. 5.

7. Thirdly, an Ignorance of the fact if a man hath uſed ſuch diligence as he ought, doth excuſe him, becauſe by ſuch an ignorance the fact is made caſuall. So *Iacob* being deceived lay with *Leah* whom he tooke to be *Rachell*, *Gen.* 29. But if due diligence have not beene uſed, ignorance of the fact, doth not altogether excuſe although it do ſomewhat leſſen the fault. And this ſeemes to have beene the caſe of *Abimilech*, *Gen.* 20. 5.

Of actions done through feare.

Qu. 4. *What are we to judge of thoſe actions which are done through feare.*

8. *Anſ.* Firſt, feare doth not ſimply make an action unvoluntary: but doth conſidering the circumſtances of time and

and place, &c. impell a man to will this or that. As appeares in that knowne inſtance of the merchant, who is induced through feare of death to throw away his merchandize into the Sea. Feare therefore doth never wholly excuſe from ſin: yea more, feare it ſelf is oft a ſin forbidden, and a cauſe too of moſt grievous ſins. *Mat.* 10. 26. *Phil.* 1. 28. 1 *Pet.* 3. 14. *Apoc.* 21. 8. Although therefore a great feare or terrour ſuch as is wont ſometimes to trouble even a man of good courage before men, be accounted for a good excuſe, and is of force to make contracts done through feare void, yet before God ſuch an excuſe will not be taken.

9. Secondly, yet that ſin which is committed through ſome ſtrong terrour, is not ſo grievous (if other things be alike) as that which is committed of the voluntary inclination of the will without any ſuch feare of danger, becauſe in feare the temptation is ſtronger: and ſuch a fall, if repentance follow, doth proceed not ſo much from malice, as from infirmity and perturbation. And this was *Peters* caſe when he denied Chriſt.

Of actions done through concupiſcenſe.

Qu. 5. *What are we to judge of thoſe actions which are done through concupiſcenſe.*

10. *Anſ.* Concupiſcenſe doth not make an act ceaſe to be voluntary, neither doth it indeed diminiſh the voluntarineſſe of it in reſpect of the act, but increaſeth it rather. For he that doth a thing out of concupiſcenſe, hath a will ſtrongly inclined to that which it doth, as is appeares either delightfull or profitable to him, if therefore the concupiſcenſe be fixt the ſin's the greater. as it was in *Judas*, who betrayed Chriſt out of covetouſneſſe of monies.

Of actions done through Inadvertency.

Qu. 6. *What are we to judge of thoſe actions which are done through inadvertency, or through not minding of what we doe?*

11. *Anſ.* Inadvertency or mindleſneſſe is of the ſame nature with ignorance: becauſe it differs not from it, but only as the privation of an act doth differ from the privation of a diſpoſition. Inadvertency therefore is it ſelfe often a ſin and is oppoſed to watchfulneſſe. At ſuch a time therefore as wee are bound to watch and attend, if we watch not

and

and attend, not we may be rightly said to will this watchfulnesse, not to will it, yea to will our inadvertency, *Esa.* 1. 5.

12. Againe this inadvertency is sometimes voluntarily chosen in it selfe. *Amos* 6. 10. Sometimes it is voluntarily chosen in its cause. *Mat.* 13. 22.

Qu. 7. *How are we said to will a thing in its cause?*

How a thing is willed in its cause.

13. *Ans.* When we doe wil something upon which an other thing followes. He which will be present at immoderat drinkings may be said to will drunkennesse. He which willingly gives himselfe to sleepe, and idlenesse, may be accounted guilty of a willing neglect of the duties of his calling. He which will please men, may be said with his will to displease God. *Gal.* 1. 10.

CHAP. 20.

Of the sins of the Heart.

QUestion, 1. *What are the sins of the Heart?*

1. *Ans.* The sins of the heart are partly thoughts, partly delights, and partly desires.

Qu. 2. *What thoughts are to be accounted as sins?*

Of thoughts

2. *Ans.* Ther's a threefold thought of the heart about that which is evill. 1. In the bare and simple apprehending of evill. 2. When with that apprehension ther's joyned some motion of the heart to consent to the evill. 3. When there is a full approbation of and consent unto the evill. In the first of these there is of it selfe no sin. For it was in Christ. *Mat.* 4. 1. Hence it is rightly said to know evill is not evill. But the other two kinds of thoughts are not without sin. For the third none makes question, and for the second the Scripture is plaine. *Iames* 1. 14. Where we are also taught how to distinguish those thoughts which are evill from others, namely when some thought about an evill thing begins in the least manner to draw us towards it, when we begin to nibble upon it and are tickled with it. The reason is because then it bgins in some sort to be received by us, and stick in all, so that

that the evill of which we thinke becomes in a sort ours whilst we begin to be moved towards it as towards an object betwixt which and us there's some agreement. For although we stop heere and proceed not, to a full consent: yet even this fastens some blot and defilement upon us (now we ought to have such a care of our soules which were made after Gods Image, that we keepe them pure from all even from the least pollution and defilement. For it is well observed by a great author that every man is appointed by God to keepe, and defend his owne heart as Souldiers are sometimes appointed to defend a Castle, or Towne against the enemies. If therefore without seeking of any aid, and without expecting succour from GOD hee should upon the first attempt of the enemy yield up this Castle, hee commits manifest treason. What then shall we say, if he should give up the Keyes of this Castle before there be any assault made? now the Keyes of the Castle are the thoughts. For these open the heart, and let in the devill. Certainly, he which voluntarily gives this Key to the Devill shall never be able to cleare himselfe from guilt of treason. Now a man delivers this Key to the Devill, as oft as he gives up his thoughts into the Devills hands, or frames his thoughts to the Devills will. The roling of the thoughts in the minde is like the turning of the Key in the Lock to open it.

Q. 3. *What delight about evill is to be accounted as sinfull?*

How the heart sins by delight.

3. *Answ.* Not that onely which comes from evill in the commission of it, or after the Commission or while we have a purpose to commit it, *Prov.* 14.16.23. But even the simple, bare, and ineffectuall complacency in an unlawfull thing, although there be no purpose ever to commit it. This delight is usually called *delectatio morosa* not from the length of time, but from the stay of the understanding which stayes, and prolongs the time in the contemplation of an unlawfull thing with some pleasure. Now the reason why this delight is a sinne, is because that delight is a conformity of the affection with the thing thought upon, and doth containe some approbation of it. *Ro.* 7.22.

Qu. 4. *Is all delight in an unlawfull thing sinfull?*

Whether some delight in an unlawfull thing may not be lawfull.

4. *Anſ.* Yes, if 1. It be in an unlawfull thing or an evill action as its unlawfull and evill, 2. If it proceed from an affection tending and inclining towards ſuch things, or from any unlawfull provocation. 3. If it be ſuch a delight as in its owne nature may have the force of a cauſe, or an occaſion to ſtir up evill affections. In theſe three caſes it cannot be doubted but ſuch a delight is a ſin. But if one be delighted in the thought of an evill thing not as it is evill, but as there is ſome naturall perfection exerciſed, and put forth in it, without any danger of conſenting to the evill, ſuch a delight is not ſimply, and of its ſelfe a ſinne. As when one takes delight in that cunning dexterity, conſtancy, and courage, which appeares in another in an unjuſt duell: the reaſon is becauſe this delight is not properly, and formally converſant about an evill thing but about a good thing.

What deſires be ſinfull.

Concerning abſolute deſires there's no doubt but if they be carried to things that are evill they are ſinfull; but concerning ſuch deſires, as are only with a condition, there may be ſome queſtion made.

Qu. 1. *Whether is it lawfull for a man to wiſh any evill of puniſhment, or miſery to himſelfe upon any condition?*

5. *Anſ.* That this is in ſome ſort lawfull appeares, 1. By the example of *Paul Rom.* 9. 3. Who wiſhed himſelfe accurſed for the *Iewes* ſake. 2. By the thing it ſelfe, becauſe actually to undergoe and ſuffer ſuch a kinde of evill is not onely lawfull, but expedient often upon ſome condition, *Gen.* 44. 33. 3 By reaſon, becauſe to ſuffer evill is not of it ſelfe an evill, or a ſin: if therefore the condition under which it is deſired be good, the deſire is good alſo.

Qu. 2. *Whether can the deſire of an unlawfull thing upon a condition become lawfull?*

6. *Anſ.* Firſt, in thoſe things which are only unlawfull by mans Law ſuch kinde of deſires may be lawfull, becauſe ſuch things have no intrinſecal evillneſſe in them; As if I would go out of the City over the Walls when the Gates are ſhut, unleſſe it were forbidden.

7. Secondly, in ſome things alſo that are forbidden, even by

by Gods Law which have no such intrinsecall evill annexed to them, but that it may in thought be abstracted & separated; such desires may be lawfull by themselves, if there be no danger of an absolute consent. As if a man should say I would take such a Woman to be my Wife, if she were not too neere of kin to me.

8. Thirdly, The desire to doe that which is plainly, and intrinsecally evill upon condition, if it were lawfull and not forbidden, cannot be excused from sin. As if a man should say I would commit fornication if it were not forbidden. For our desires ought to stand at as far a distance from sin as from any thing in the World, and to abhor it utterly: but in such kinde of desires there doth appeare some inclination, and propension to sin.

9. Fourthly, the desire to doe any thing which is in it selfe evill, unlesse the singular condition and state of ones life hindred it, is a sinne. As if a man should thinke I would be revenged upon such a one if I were not a minister. Or I would keepe company with such and such boon fellowes, if I were not towards the Ministery. For such men doe not abstaine from evill simply because it is evill, but because it becomes not men of their callings or may tend more to their prejudice then to the prejudice of others.

10. Fifthly, when the condition is such an one as doth not except the evill in the action, but the danger of punishment onely, then the desire is a grievous sinne, and a signe of much inward wickednesse. As if a man should say I would kill such an one if I might doe it, and it never be knowne. I would play the Fornicator, or adulterer if there were no Hell: for although such a condition, or wish puts nothing in esse, (as they say) that is, in being, in respect of the thing it selfe, yet in the will it doth suppose an affection towards such a sin, and shewes also that he which is so affected would commit those sins, if he might escape punishment.

11. Sixthly, all such conditionall desires in a manner are temptations of the devill, which we cannot admit without a great deale of danger.

Chap. 21.

Of the sins of the Mouth.

Question. 1. *Whether if a man have conceived a sin in his Heart, is there no evill added to it by the uttering of it?*

1. *Ans.* If one doe refraine from uttering with his mouth that evill which he hath in his heart, that he may the easilier commit it without being hindred, then the silence it selfe is a sin, and tends to the aggravation of the evill which he hath conceived in his thoughts: and a much greater sin is it if he should in his words make a shew of the cleane contrary. *Pro.* 26. 24. 25. & 28. 28. But if one doe therefore abstaine from uttering the evill which he hath thought, because it is evill and shamefull, such an one stops the course of sin and doth well. *Proverbs* 30. 32. And if he should when he hath thought evill, proceed to utter it with his tongue, he increaseth his sin by making it more compleat then it was before the speaking.

Of idle words. Q. 2. *Whether is an idle word a sin?*

2. *Ans.* 1. An idle word properly and strictly is an unfruitfull word, or a word of no use, fruit, or profit. Now such a word can hardly ever proceed from deliberate reason: because reason and the will of man doth alwayes propound unto it selfe some end, and some good either morall or naturall: so that of necessity every word proceeding from deliberation must be either good or evill, and so no word properly and rigidly can be said to be idle.

3. *Ans.* 2. This notwithstanding, those speeches in Scripture are called idle *Mat.* 12. 36. Which are little or nothing regarded by the most, and of which they thinke they shall never give account. Now of these words our Saviour saith there's such an account to be given before God, as that even in them there will bee found matter enough, and

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deſert enough for the Inflicting of eternall Condemnation.

Qu. 3. *Whether are all words uttered in jeſt or ſport, or by way of merriment, idle and ſinfull?* Of words ſpoken in ſport, and jeſt.

3. *Anſ.* They are not alwayes idle becauſe they have ſometimes their uſe, at leaſt for recreation and to make mirth. Neither are they alwayes ſinfull: becauſe they may have a lawfull and honeſt uſe, *Pro.* 29.9. 1 *Kings* 18.27. Such kinds of jeſts therefore may be both good and evill as they may be uſed.

Q. 4. *Whether are thoſe words ſinfull wherein men doe make profeſſion of ſome good, without any intention of performing it,* James 2.16.

5. *Anſ.* They are ſinfull, and that not onely in regard of the defect, becauſe a due intention is wanting, but alſo in regard of the deceit and fraud which doth accompany ſuch words and hath in ſome ſort the nature of a lie.

Queſt. 5. *Whether is multiplicity of words a ſin:*

6. *Anſ.* It is not of it ſelfe a ſin for a man to uſe many words: but it is often an occaſion of ſin, *Proverbs* 10.19.

CHAP. 22.

Of ſins of Works.

QUeſt. 1. *Whether the externall Work of ſin joyned with the internall doe increaſe the evill of it?*

1. *Anſ.* 1. If one have an effectuall will of ſinning, *viz.* be ſo affected in regard of his will towards ſinne, that nothing hinders him from the eternall Worke, but onely that the occaſion is wanting, ſuch a man before God is accounted as great a ſinner, as if hee had performed the outward action; this appears by the contrary acts of obedience. 2 *Cor.* 8.12. *Heb.* 11.17.

2. *Anſ.* 2. And yet ſuch a ſinne in regard of the extenſion of it is made great by the externall worke. For as ſanctification

tion is great when it hath renewed the ſpirit, ſoule and body, then if it ſhould reforme any one part alone. 1 *Theſſ.*5.23. 1 *Corinthians* 6.20. 2 *Corinthians* 7.1. So alſo ſinne in the like manner is greater when it hath as it were invaded the body, then if it ſhould keepe poſſeſſion onely of the ſoule.

3. *Anſ.*3. In regard of that hurt and miſchiefe which is done to others, either by reaſon of ſcandall, or by reaſon of ſome reall diſcommodity, ſin is made greater by the externall work. 1 *Sam.*25.32.33.

4. *Anſ.*4. Hence it is that ſome puniſhments are juſtly inflicted for the externall act of ſome ſinnes which are not inflicted for the internall. As a divorce is made for the act of adultery but not for the intention.

Qu.2. *Whether doe thoſe diſcommodities which fall out in the event of an evill work increaſe the ſin.*

5. *Anſ.* Theſe kinds of events may have a fourefold reſpect unto the will of the ſinner. 1 Sometimes they are directly intended, and then they doe increaſe the ſinne, in the internall nature of it whether they follow or follow not, 2. Sometimes they are foreſeene, although not directly intended, as, when one ſeeth an innocent perſon like to be much indammaged by the theft which he intendeth, and then interpretatively, and indirectly they are ſaid to be increaſed, and likewiſe aggravate the ſinne, 3. Sometimes they are neither intended nor foreſeene, but yet they ought by ſome meanes to be foreſeene and prevented: and then alſo they aggravate the ſin, becauſe they are in ſome ſort preſumed to be foreſeene, 4. Sometimes the ignorance of them is void of ſinne, and then they are not imputed as ſins.

Qu.3. *How is the act of ſin broken off?*

6. *A.* 1. Not by every phyſicall interruption of the act: for if it be in a morall ſence continued, the ſin it ſelfe remaineth.

7. 2. Not by a ſimple ceſſation of the act of the intention or will: for that may come to paſſe through inadvertence, and diſtraction about other things.

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8. The morality therefore of it is onely broken off by a contrary will and reſolution : and yet that breaking off is imperfect; unleſſe there be withall ſuch a change of the will, as is required to true Repentance.

FINIS.

FINIS.

THE FOVRTH BOOKE.

OF CONSCIENCE.

Concerning the dutie of man towards God.

CHAPTER I.

Of Religion.

Queſt. 1.

WHether religious honour be due to God onely?

1. *A.* 1. All that honour which Religion doth enjoyne, or is yeelded unto any, becauſe religion commands it, is ſometimes called religious. And in this ſence that honour which is required in the fifth Commandement may be called religious honour, which yet is due to divers creatures.

2. *A.* 2. There is alſo a civill honour, which hath a certaine ſingular likeneſſe to that honour which is given to God, and becauſe of that Analage is ſometimes called religious honour, ſuch as is pietie towards parents.

3. *A.* 3. But that honour which is the proper act of Religion

ligion as respect unto God onely as the object which is to be honoured. For 1. the greatest honour is due to God onely: but religious honour is the greatest, 2. That honour which is due unto the Authour and Lord of life, and eternall blessednesse can be given to none but God: but such is religious honour. 3. The soule and conscience of man is directly subject to God onely: but this is done in religious honour. 4. God onely is our absolute Lord, and hath an unlimited power to exact Obedience at our hands: but this is supposed in religious honour. 5. Every where in Scripture such are condemned as give religious worship to any but the true God.

Quest 2. *How may religious worship be knowne?*

4. *A.* 1. If confidence and trust be properly placed in any.

5. *A.* 2. If the Conscience be subjected unto any.

6. *A.* 3. If those things which are proper to God be attributed to any.

7. *A* 4. If there be a going beyond the usuall bounds of civill honour.

Quest. 3. *In what externall acts doth religious honour, or the worship of God consist?*

8. *A.* 1. All lawfull acts which men do exercise directly towards God, are acts of honour and religious worship. For we can doe nothing out of dutie towards God, besides the giving of honour to him with submission and reverence.

9. *A.* 2. Yet there are some acts in which this affection is more expresly signified then in others, namely those in which wee have almost respect to nothing but the honour of God, as falling prostrate, bending of the knees, or submissive bowing of the body before God, by which acts the externall worship and adoration is set out unto us in the Scriptures.

Of the honour due to holy men and Angels.

Quest. 4. *What honour is due to men, and to the holy Angels?*

10. *A.* 1. If they be present with us, civill honour is to bee given to them, according to that excellencie which is in them.

11. *A.* 2. But if they be absent, or appeare not unto us, there is no act at all of adoration to bee exercised towards them.

12. *A.* 3. Whether they be absent, or whether they bee present

preſent, there is no religious honour due unto them, becauſe although they have a ſingular reſpect to the excellencie of God, yet that excellencie is to them extrinſecall, and ſo the honour which is due unto that excellencie is not to bee given unto them. *Acts* 10. *Apoc.* 19. and 22.

CHAP. II.

Of Faith.

Queſt. 1. *How is divine Faith diſtinguiſhed from opinion, and from humane faith.*

1. *A.* 1. Divine Faith is grounded upon Gods Teſtimonie, 1 *Iohn* 5.9,10.

2. *A.* 2. It hath alwayes joyned with it a pious affection towards God, *Heb* 11. *Rom.* 4.20.

3. *A.* 3. It overcomes the world. 1. *Iohn* 5.4. *Rom* 4.18.

Queſt. 2. *What things are of neceſſitie to bee beleeved of ſalvation.*

Things of neceſſity to be beleeved.

4. *A.* 1. We muſt implicitely at leaſt beleeve all the things which God hath propounded to be beleeved, *Acts* 24.14

5. *A.* 2. Wee muſt beleeve with an explicite Faith, thoſe things the knowledge and apprehenſion of which is neceſſarie to it as a meane to ſalvation, *Iohn* 6.53 & 17.3.

6. *A.* 3. The things which are neceſſary to be knowne and beleeved, for the conceiving and apprehending of thoſe, *Rom.* 3.19,20.

Queſt. 3. *What meaſure and degree of knowledge is neceſſary in thoſe things which are explicitely to be beleeved.*

7. *A.* Thoſe things may be knowne three wayes; Firſt, according to the ſubſtance of the ſence or ſentence in which they are contained. 2. According to that declaration whereby they are diſtinctly explicated in the Scriptures to the edification of Faith. 3. According to the difficultie which uſually are, or may be raiſed about them. Now it is ſufficient to ſalvation to know the fore-mentioned things, according to the ſubſtance of the matter, and the neceſſary declaration of it. For example, it is ſufficient to ſalvation, if one underſtand

that the Father, Sonne, and holy Ghoſt, is one God in eſſence, diſtinguiſhed into three Perſons: that Chriſt is the true Sonne of God, and true man alſo, in one Perſon, although he underſtand little or nothing of the ſubtle diſputations about theſe things.

Queſt. 4. *Whether can that man be ſaved, which beleeves any thing oppoſite unto the things which are neceſſary to be beleeved to ſalvation.*

8. *A.* If he doe underſtand that they are repugnant, hee cannot beleeve both. But if through errour, and want of inſtruction, he thinke that they may both ſtand together, ſuch an errour, doth not exclude a man from ſalvation. For there is no mortall man, which is not ſubiect unto errour: neither is there any errour in Religion, which is not in ſome ſort repugnant to the foundations of Religion.

Queſt. 5. *Whether ſuch men can be ſaved, as make no matter at all of thoſe things which are not abſolutely neceſſary to ſalvation.*

9. *A.* It cannot poſſibly be, that thoſe ſhould have true faith about things neceſſary to ſalvation, which doe ſlight and neglect all the reſt. For hee which is carefull about his ſalvation, will ſeeke the moſt certaine, and the moſt diſtinct knowledge thereof. 2. Thoſe which by true faith adheare unto God, doe make high account of Gods will and commandements. 3. Hee which hath true faith, will ſeeke not onely his owne ſalvation, but Gods glory. 4. True Faith as all other things, will ſeeke the preſervation and increaſe of it ſelfe. 5. It takes delight in all things like unto it, and agreeing with it.

Queſt. 6. *Whether a man may by divine Faith beleeve a falſhood?*

10. *A.* 1. Divine Faith neither by it ſelfe, nor by accident, neither directly, nor indirectly, is the cauſe of a falſe aſſent, as it is falſe, for ſo God, and the truth of God ſhould be the cauſe of falſhood.

11. *A.* 2. Yet it may concurre as a cauſe in regard of the ſubſtance of the act of aſſenting to that which is falſe, by reaſon of an ill accommodation, *Act.* 21. 11, 12. So the caſe ſtands in ſuch a Syllogiſme, whoſe propoſition is true by Divine Faith,

Faith, and the assumption is admitted by an humane faith or false opinion. For example, whatsoever is revealed in the Scriptures is true: but in the Scriptures it is revealed that the holy Martyrs shall rise from the dead a thousand years before other men, therefore it is true.

Quest. 7. *Whether may a man make an ill use of Divine Faith; namely, by referring it to some evill end, as vaine-glory, or such like?*

12. *A.* Divine Faith it selfe, cannot by it selfe be referred to an evill end: but some kind of knowledge that is gotten by it, may be thus perverted, 1 *Cor.* 8. 1, 2. 2 *Cor.* 1. 2, 7.

Quest. 8. *What kind of certaintie is there in Divine Faith?*

13. *A.* 1. In respect of the object, there is a greater certaintie of Faith then of any naturall knowledge.

14. *A.* 2. In respect of the subiect also, it workes of its owne nature a stronger assent in us then naturall knowledge doth, because it is grounded on a more certaine cause.

15. *A.* 3. Yet because the understanding of man hath a greater proportion to naturall things, and doth comprehend them more fully, therefore it doth not alwayes use the Light of Faith with that certainty with which it useth naturall knowledge.

16. *A.* 4. Hence it is that such waverings and doubtings, as be unvoluntary and indeliberate, may stand with true Faith, because of the imperfection of Faith, and the infirmity of the understanding.

Quest. 9. *Whether a beleever may be infallibly certaine that he hath Faith?*

17. *A.* 1. According to the nature of the thing, and in common course, he which doth beleeve, knowes that he doth believe: For the understanding reflecteth upon its owne action, and as it were by an evident experience perceiveth what it doth, as also what to will; willeth. And as by naturall knowledge wee not onely know a thing surely, but are sure also that we know it. And we know also whether the will be carried after such an object or no, so also it is in Faith. Otherwise no man could say as that blind man did, *John* 9. 38. *Lord I beleeve.*

18. *A.* 2 All the faithfull are commanded not onely to

beleeve, but also to make this sure unto themselves that they doe beleeve, 2 *Cor.* 13.5.

19. *A.* 3. No man can doubt of the certainty of his owne assent which doth not doubt also of the truth of the obiect: He which doubts whether he do certainly beleeve that Christ is God, he doth doubt in some sort whether Christ be God.

20. *A.* 4. This experimentall certaintie may bee had not onely of the substance of the act, but also of the formall nature of it, that the Faith which a man hath, is truly Divine Faith. Because the understanding by its owne reflex act doth not onely perceive the act it selfe, but also the kind and nature of it, which it hath from the obiect, as also it perceives the affection from whence it doth proceed.

21. *A.* 5. Besides, this experimentall certainty, there is also another certainty of Faith from the testimony of the holy Ghost, *Rom.* 8.6. For when the holy Ghost testifies that we are the children of God, it testifies likewise that we have that Faith which is proper to the children of God.

22. *A.* 6. There is also a certainty of Faith which ariseth from the proper acts of it distinctly perceived, as when one knowes his owne readinesse out of a pious affection wholly to deny himselfe, and all carnall reason, that so hee may adhere unto God, according to his will revealed in his Word.

23. *A.* 7. Yet for all this, there may be such a defect in the reflection of the understanding upon its owne action: such a discertion of the Holy Ghost, such an intermission of the acts of Faith, that a beleever for a time may not be able to know that he doth beleeve that which he doth beleeve; yea, he may falsely judge himselfe to be an unbeleever.

Chap. III.

Of the externall profession of Faith.

Quest. 1. *Whether is externall profession necessary.*

1. *A.* It is necessary for many reasons.

1. Because God hath commanded it, 1 *Pet.* 3.15. 2. Because it hath promise of salvation made unto it, *Mat.* 10.32. *Rom.* 10.

10.

10. 3. Becauſe there is a grievous threatning made againſt the neglect of this duty, *Mark.*8.38. *Luke*9.26. and 18.8, 2 *Tim.*2.12. 4. Becauſe this profeſſion makes for the edification of other men, and the neglect of it is a ſcandall to them, *Phil.*1.12. and 2.15,16. 5. Becauſe this profeſſion of Faith makes for the glory of God, *Phil.*1.20. and the deniall of it is a great reproach to the name of God, as if it were a thing to be aſhamed of, *Luke* 9 26.

Queſt. 2. *Whether is this profeſſion alwayes, and every where neceſſary.*

2. *A.* 1. It is alwayes and every where required that wee deny not the Faith, or make any profeſſion, or ſhew contrary to the true Faith. 2. Yet it is not either neceſſary or convenient every where without difference to proofes what we beleeve, *Math.*7.6. As if ſome furious fellow ſhould riſe up, and pull out his ſword, and ſay he would kill whoſoever he was that ſhould confeſſe himſelfe to be a Chriſtian, it were no wiſedome at ſuch a time, and before him to make profeſſion of ones Faith. But then onely this profeſſion is to be made when there is ſome hope at leaſt, that it would tend to the glory of God, and the edification of our neighbour. For the neceſſitie of the meanes is judged by that relation which they ſtand in unto the end.

Queſt. 3. *Whether is a man bound to make confeſſion when he is asked publickly concerning his faith, by one that is ſet in authority.*

3. *A.* In common courſe he is bound ſo to doe, 1 *Pet.*3. 15. Becauſe it pertaines to the glory of God, and the ſalvation of others, *Mat.*10.18.

Queſt. 4. *Whether a man may not being compelled by neceſſity, be preſent at a forbidden worſhip, if he keepe his mind in a diſlike of it.*

4. *A.* If he be preſent without any difference carrying himſelfe there after the ſame manner that thoſe doe who profeſſe that worſhip, he ſinnes grievouſly. 1. Againſt his neighbour, 1 *Cor.*8.10. 2. Againſt God, 1 *Cor.*10.20,21,22.

Queſt. 5. *Whether is it lawfull for the avoiding of danger, to uſe the Ceremonies which belong to ſuch a worſhip.*

5. *A.* It is not lawfull: for the proper end of Ceremonies

is

is profession, hee therefore which doth use an idolatrous Ceremonie doth in some sort make a profession of idolatry.

6. Although therefore it be lawfull, to use any civill garment of idololatours, yet no man without sin under that pretence can use such a garment as is the proper badge of religion, and is of its own institution religious.

Of flying in time of persecution.

Quest. 6. *Whether is it lawfull to fly in time of persecution, especially for a Pastor?*

7. *A.* 1. That it is lawfull in some case to fly appeareth; 1. By Christs direction, *Mat.* 10. 16. 23. 2. By Christs owne example, *Mat.* 12. 14. and 14. 13. *John* 10. 39. 3. From the example of the Saints, as of *Moses*, *Heb.* 11. 27. Of *Elias*, 1 *Kings* 19. 3. Of divers Prophets, 1 *Kings* 18. 13. And of the Apostle *Paul*, *Acts* 9. 25. 4. By reason, because by the Law of nature men are bound to preserve their owne lives, till it doe manifestly appeare that the God and Lord of Life doe require them, to lay them downe, that is till some necessitie or advantage for the glory of God, for the good of the Church, doe perswade the contrary.

8. *A.* 2. It is not lawfull for them to fly, whose presence is necessary for the edification of the Church. For this would be, not so much a declining from persecution as a shaming of the dutie.

9. *A.* 3. In such a persecution as is common, and not personall, it is a shame for a Pastor to shew himselfe more afraid then others be, who should be an example of Christian courage, and constancy to the whole Church.

Quest. 7. *Whether may one that is caught, and put into prison for the confession of the truth, lawfully breake the prison, or deceive his Keepers?*

10. *A.* He may not; 1. Because hee is now called to make confession. 2. Because this were to offer violence to publike authority. 3. Because the Apostles, and other holy men, whose examples are commended unto us, never practised any such thing.

Quest. 8. *Whether is it lawfull for a believer in such a case to redeeme his liberty with a price.*

11. *A.* 1. That this is not alwayes lawfull appeares by *Pauls* example, *Acts* 24. 26.

12. *A.* 2.

12. *A.*2. Yet it ſeemeth ſometimes to be lawfull by the nature of the thing; For if hee which hath power to ſet one free being covetous and deſirous of gaine, ſhould ſeeke a reward for ſo doing, and the circumſtance bee ſuch, that a man might lawfully accept of liberty gratis, then it is as lawfull to procure ones liberty by the loſſe of ſome money, as to redeeme ones life at the hands of a theefe.

13. *A.*3. In this and the like caſes the honour of God, the edification of the Church, and the diſpoſition of a mans owne conſcience, this way, or that way, is chiefly to be heeded.

Queſt. 9. *Whether ought Infidels to be compelled to the profeſſion of the true Faith by ſuch as be their governours?*

14 *A.*1. They ought not to be compelled to it. 1. Becauſe Faith it ſelf cannot be wrought by conſtraint. The act of true Faith proceeds alwayes from a free will, not from feare or force, *Pſal.*47 10. *Acts* 2.41. 2. Becauſe externall profeſſion without internall Faith, is nothing but hypocriſie. 3. Becauſe the Church by this meanes is corrupted, whilſt thoſe are thruſt upon it as members which are not fit.

15. *A.*2. Yet they are to bee allured with favours, and if that will not doe, to be moved by loſſe of favour, ſeriouſly to conſider with themſelves of Faith, and of the imbracing of it.

16. *A.*3. They may alſo be compelled to come and heare the Word preached. For this preaching takes not away their hereſie.

17. *A.*4. They may alſo be compelled that they blaſpheame not the true faith, nor hinder the propagation of it.

Chap. IV.

Of Hereſie.

Queſt. 1. *Who is to be accounted an heretique?*

1. *A.* To make a man an Heretique in that ſence in which the word is taken, in the Church it is required; 1. That he be ſuch an one as makes ſome profeſſion of Chriſtianity, *viz.* that he either be baptized, or at leaſt-

wiſe a Chatechiſt, for *Hereſis* is a Greeke word ſignifying Election, ſo that an Heretique is ſuch an one as leaves in ſome part the truth which he did profeſſe, and afterwards chooſeth to himſelfe a contrary opinion, to which he adhereth. But he which never profeſſed the truth, although he may be of the ſame judgement an heretique is of, yet ſuch an one is not called an heretique but an Infidell.

2. It is required ſecondly, that the errour which he holds be not onely contrary to the doctrine which is contained in the Scriptures, but that it be contrary to that doctrine which belongs to the ſumme and ſubſtance of faith and manners. Such a diſtinction as this is betweene doctrines principall, and leſſe principall, is delivered to us by the Apoſtle, 1 *Cor.* 3 10, 11. Now although hereſie be properly oppoſite unto Faith, yet it ought alſo to bee extended unto manners: for ſome errour in Faith is alwayes the foundation of errour in manners, 1 *Tim.* 4. 1, 2, 3, 4. And moreover, hereſie is alwayes ſo againſt Faith, that it doth neceſſarily overthrow it; For otherwiſe it is rather to be called an errour in Faith, or about Faith, and not an hereſie againſt Faith.

3. It is required thirdly, that the errour which he holds bee joyned with ſtubbornneſſe and obſtinacie, *Tit.* 3. 10.

4. Such an one is to be accounted ſtubborne, as when the truth is not onely manifeſtly revealed in Scripture, but is alſo ſufficiently propounded, and manifeſted unto him, yet doth ſo adhere to his errour, that he either oppoſeth himſelfe to the plaine Scripture, and will not through the naughtineſſe of his mind perceive the ſence of it, for he is obſtinate which is not ready to captivate all his underſtanding and reaſon unto the Scripture.

5. Therefore a man may be an heretique materially whilſt he gives aſſent to ſome pernicious errour through ſimple facility, likeneſſe, and raſhneſſe in beleeving heretiques who were wont to deceive under a colour of piety, or through ignorance, who is not yet to be accounted formally an heretique, becauſe he is not ſtubborne nor obſtinate in his mind, and ſo cannot goe ſimply for an heretique.

Queſt. 2. *Whether are Papiſts Heretiques?*

A. 1. Papiſtry as it was confirmed by the Councell of Trent

Trent is a pernicious hereſie. 1. Becauſe it doth directly overthrow true and ſaving faith, whilſt it teacheth to place faith and confidence in the creatures, and thruſts upon men works and humane Traditions in the roome of Faith, and the Biſhop of *Rome* and his creatures, in the roome of Chriſt. 2. Becauſe it doth divers waies by falſe worſhip and idolatry overthrow the principall part of piety. 3. Becauſe it uſeth ſuch ſtubbornneſſe in the defence and propagation of theſe errors, that it doth even accuſe the Scripture it ſelfe many waies, takes it away from the people of God, and makes it ſubiect to their authoritie and pleaſure.

7. *A.* 2. Yet it is not wont to be reckoned amongſt the Hereſies. 1. Becauſe it is not any one ſingular hereſie by it ſelfe, but as it were a certaine body made up and produced of many hereſies. For as Mahumetiſme is a mixture of former hereſies which had been in the Eaſt and South, ſo Papiſtrie though under another colour is the very ſinck of divers hereſies, that peſtered the Weſt and North. 2. Becauſe it did not ariſe altogether and at once, but grew to its ſtrength leaſurely and by little. 3. Becauſe for many pernicious errors it doth not ſo much openly profeſſe them in words, as really nouriſh them in a miſterie. 4. Becauſe it hath not publikely impugned the Church, but hath invaded and poſſeſſed the Church it ſelfe, and hath challenged the title of the Church unto it ſelfe.

8. *A.* 3. And yet becauſe there are many amongſt the Papiſts who underſtand not the miſtery of poperie, but do adheare to it partly through feare of danger, and partly through cuſtome and ſimply: therefore all the Papiſts without exception are not to be accounted ſuch heretikes as of whoſe ſalvation ther is no hope, although we cannot affirm, if we judg by their profeſſion, that they are in a way of ſalvation.

Queſt. 3. *Whether are Anabaptiſts to be accounted as Heretiks.*

9. *A.* They are not properly heretikes as they ſimply doe deny the baptiſme of children, although that be an error not to be ſuffered in the Church, becauſe by this error they overthrow not the foundation of Faith. But as they deny Originall ſinne and the humane nature of Chriſt to be borne of the

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bleſſed Virgin, in theſe and ſuch like they are Heretiques.

Queſt. 4. *Whether be the Arminians Heretikes?*

10. *A.* The opinion of the Arminians, as it is received of the moſt that doe favour them, is not properly an hereſie, but a dangerous error in the Faith, and tending to hereſie: but as it is defended by ſome of them, it is a Pelagian hereſie; becauſe they deny the effectuall operation of internall grace to be neceſſary for the working of converſion and Faith.

Queſt. 5. *Whether are Lutherans Heretikes?*

11. *A.* Thoſe amongſt them which do pertinaciouſly defend the ubiquity of Chriſts human nature, cannot be excuſed from hereſie, becauſe that opinion doth directly overthrow the humanitie of Chriſt. But becauſe many amongſt them are free from that opinion, and others amongſt them do defend it rather through contention, then becauſe they beleeve it ſincerely; therefore they are to be accuſed rather of ſtupidity and fury, or of Schiſme, then of Hereſie.

Queſt. 6 *Whether are Heretikes to be puniſhed by the civil Magiſtrate?*

12, *A.* 1. That Heretikes are to be reſiſted by every one that is godly, according to the calling and power which he hath received from God, it appeares ſufficiently from the nature of the thing: becauſe all the godly are called to a chriſtian warfare, and are in their ſtations every one to oppoſe themſelves to the kingdome of darkneſſe.

13. *A.* 2. The place and office of a Magiſtrate requires, that he repreſſe wicked men that trouble the Church, even with the ſword, or with publike and externall power if there be need, *Rom.* 13.4. 1 *Tim.* 2. 2.

14. *A.* 3. If therefore Heretikes be manifeſtly knowne and publikely hurtfull, they are to be reſtrained of the Magiſtrate by publike power.

15, *A.* 4. And if they be manifeſtly blaſphemous, and pertenacious, and ſtubborne in thoſe blaſphemies, may ſuffer capitall puniſhment. For that Law *Lev.* 24.15, 16. although it bind not Chriſtians as it is a Law, yet as it is a doctrin comming from God, it doth belong to the direction of Chriſtians in caſes of the like nature. When therefore the glory of God, and the ſafetie of the Church requireth ſuch a puniſhment,

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it may, and if other remedies have been used in vain, it ought to be inflicted by the Christian Magistrate.

Chap. V.

Of Apostacie.

Quest. 7. *Who is to be accounted as an Apostate?*

1. *A.* He is properly an Apostate which having formerly professed the true faith, is wholly departed from it. For an Apostate signifieth a *Forsaker*, or a *Runaway*: such a one was *Iulian*, who therefore was sirnamed the Apostata: and such are those, as of Christians doe become Iewes or Mahumetans.

2. But by an Analage, those also are so called, who doe in the most things fall off from the true faith: as those that fall from the truth of the Gospel to Popery. Apostacie therefore containes all in it that heresie doth in respect of the Essence: but it adds also somewhat to it.

Quest. 8. *What difference of degrees is there betwixt Infidels, Heretiques, and Apostates*, viz. *which of them sinne the most grievously.*

3. *A.* 1. Defection is a greater sinne then the deniall of subjection; for in defection God is more rejected, more bonds of conjunction are broken: and God himselfe is silently accused as unjust, *Mich.* 6.3,2. Other things therefore being like the sinne of Apostates is most grievous, 2 *Pet.* 2.21 especially if besides the deniall of the known truth, there be an opposing and resisting of it, *Acts* 26.11. 1 *Tim.* 1.20.

4. *A.* Next unto Apostates come Heretiks, because they doe with them fall from the known truth, and from the faith which they were tyed to hold by many bonds. But Apostats fall away from more things.

5. The Iewes and Pagans in regard of the extention of infidelity doe sinne more then Heretikes, because they do live in more error: but intensively the sinne of the Heretike is greater, because he was more bound by the law of Faith, then such an one as never received it.

6. There's the like reason between the infidelitie of the Iewes and Pagans. For the Pagans doe erre in more things then the Iewes, but yet the Iewes doe sinne more grievously, because they received the truth from the Prophets, and do in some sort professe it, and so are more subject to the Law of Faith then the Pagans be.

7. There's the like proportion to be observed betwixt Christians themselves, who doe either in word or in deed deny the truth of Christ, for the more perfectly any one hath been instructed in the truth, the more grievously doth he sinne when he fals from it.

Q. 9. *How is that to be understood* 2. *Epistle Iohn* 10. *doe not say unto them God speed?*

8. *A.* It is spoken principally of Apostates and Heretiques, for of such as were without, the Apostles iudged otherwise, 1 *Cor.* 5. 12.

9. Yet even towards Heretikes and Apostates themselves, we are not forbidden to doe the necessary offices of humanitie, but are commanded constantly to manifest our detestation, and are forbidden such a commerce with them as cannot stand with a due detestation.

Chap. VI.

Of Hope.

Quest. 1. *What are the signes of true Hope?*

1. *A.* 1. If it be grounded onely upon the grace of God, and his free promise, 1 *Pet.* 1. 13.

2. *A.* 2. If it work in us a care of pleasing God in all things, 1 *Iohn* 3. 3.

3. *A.* 3. If it put us on to use those meanes which are ordained of God, and to abstaine from others, *Hebr.* 10. 23. 24. 25.

4. *A.* 4. If it depend not upon the meanes but upon God, who worketh either with them or without them, *Hest.* 4. 14.

Quest. 2. *Whether doth not Hope leane in some sort upon our own indeavours?*

5. *A.* 1. I

5. *A.* 1. It doth not lean upon our own indeavours, as causes of, or as deserving the thing hoped for, but as upon signes and arguments whereby it is strengthned and confirmed in the certaine expectation of the grace of God, *Heb.* 10, 22. 23.

Quest. 3. *Whether Hope be certaine?*

6. *A.* 1. Divine hope in regard of the certaintie of the obiect is most sure, because it leanes upon the power and faithfulnesse of God, by which he hath revealed that he most undoubtedly both can and will alwaies performe his promises, *Rom.* 4. 21. 2 *Tim.* 2. 13.

7. *A.* 2. In regard of the certaintie of the subiect it ought to be most certaine and firme, *Heb.* 6. 18. 19.

8. *A.* 3. Absolutely and in it selfe considered, it is also infallible and certain, *Psal.* 25. 2, 3. because it leanes upon the same certaine and infallible foundation that Faith doth, *Rom.* 4. 18, 19. *Heb* 11. 1.

9. *A.* 4. Yet because of our imperfection and the divers temptations with which we are assaulted, it is oftentimes accompanied with some doubtfulnesse, which makes it seem to our sense not alwaies to be certaine, *Psalm.* 73. *Lament.* 3. 18.

Quest. 4 *Whether is Hope conversant with the same certainety about all things it expecteth.*

10. *A.* 1. The principall object of divine Hope is eternall blessednesse, about which there ought to be the same certainty of Hope, as there is of Faith, *viz*: the greatest. Hence it is that blessednes it selfe is called Hope, *Ephes.* 1. 18. *Coloss.* 1. 5. *Titus* 2. 13. And beleevers are said to be saved by hope whilst they live heere. *Rom.* 8 24.

11. *A.* 2. The secondary objects of Hope, are all those things which are essentially necessary to blessednes, as the affording of grace, and perseverance in grace: which are to be apprehended with the same certaintie we apprehend blessednes it selfe with, *Rom.* 8. 38.

12. *A.* 3. Externall and corporall good things also, have the nature of secondary objects of divine Hope, as they serve to promote the glory of God, and our happines: But because this oftentimes is not apparent unto us in the particular, therefore we neither can, nor ought absolutely to hope for

particular

particular good things of this nature, but with that limitation with which they are promised by God, 2 *Tim.* 4. 18. *Phil.* 1. 20, 25.

Quest. 5. *Whether may spirituall grace in particular be certainly hoped for, for the performance of this or that duty, or for the overcoming of this or that temptation?*

13. *A.* 1. It may and ought for the thing it self: because God hath promised that he will make a supply of these spirituall things which have a certain and essentiall conextion with life eternall, *Phil.* 4. 13.

14. *A.* 2. But in regard of the degree or manner which is not essentiall, it cannot, 1 *Cor.* 12. 8, 9. because divine hope of its own nature is not carried to such circumstances as to its object, but is applied to them by humane election which is subject to error.

Quest. 6. *What certaintie of hope may any one have concerning other men?*

15 *A.* 1. As the signes of true Faith do appeare in them, so it is meet that we do hope of them, *Phil.* 1. 6. 7

16. *A.* 2. But because these externall signes which appear in others, cannot worke so certaine a faith in us concerning them, as that inward experience which we have in our selves of the grace of God: and because the holy Ghost doth seale to beleevers their own adoption, not the adoption of others; therefore this hope conceived of others in particular, is not in the same manner and degree infallible, as is the hope which we have concerning our selves, for it leanes in part upon humane credulity, 1 *Pet.* 5. 12.

17. *A.* 3. Yet because this certainty which we often have of the inward affections of others is morally certain, as children may be certainly perswaded that they are sincerely and truly beloved of their parents, and friends may certainly judge the same of their friends; therefore we ought to nourish a good hope without any actuall doubting, concerning such as shew foorth the signes of sincere Faith, *Heb.* 6. 9, 11.

18. *A.* 4. If such a hope conceived of others do sometimes deceive, we must not therefore thinke that divine hope is uncertain, because this hope is only so farre frustrate, as it doth in the application or determination leane upon humane conjectures, 2 *Tim.* 2. 19.

CHAP.

CHAP. VII.

Of patience towards God.

Queſt. 1. *WHat are the ſignes of this patience?*

1. *A.* 1. If we neither contemne the chaſtiſement of the Lord, nor murmure againſt God howſoever he deale with us, but bleſſe him in all, *Heb.* 12. 6. *Iob* 1. 21, 22.

2. *A.* 2. If we doe conſtantly continue in the doing of our duty, what ever the ſucceſſe be, *Iames* 5. 8. *Heb.* 12. 12.

3. *A.* 3. If we doe expect from God himſelfe the end which we hope for, *Iames* 5. 11. *Heb.* 10. 36.

4. *A.* 4 If we make not too much haſte, either flying to unlawfull meanes, or being out of heart, *Heb.* 10. 38. *Eſay* 28. 16.

5. *A.* 5. If laſtly we ſeeke counſell and direction from God in all our ſtreights, *Iames* 1. 4, 5.

Queſt. 2. *By what arguments may the minde be ſtrengthned to this patience?*

6. *A.* 1. Becauſe our ſinnes doe deſerve greater miſeries *Lam.* 3. 39. *Mich.* 7. 9.

7. *A.* 2. Becauſe God in his chaſtiſements offers himſelf to us, as a father to his children, *Heb.* 12. 7.

8. *A.* 3. Becauſe he doth not forſake his, but will give a good iſſue, *Lam.* 3. 25, 26, 27.

9. *A.* 4. Becauſe the time of our expectation ſhall be but little, *Heb.* 10. 37.

10. *A.* 5 Becauſe by this way Chriſt himſelfe, and all the Saints have gone to glory, *Heb.* 10 1, 2.

11. *A.* 6. Becauſe God himſelfe is patient towards us, 2 *Pet.* 3. 9.

12. *A.* 7. Becauſe this patience is neceſſary to ſalvation, *Heb.* 10. 36.

Chap. VIII.

Of Feare.

Quest. 1. *Whether ought men to feare eternall damnation, and other punishments of God?*

1. *A.* 1. Impenitent sinners ought whiles they are in that estate, to feare these things and to expect them. *Rom.* 13.4. *Iohn* 3. 36.

2. *A.* 2. The faithfull ought not either to expect eternal damnation, or simply to doubt whether such an estate doe remaine for them or no? *Rom.* 8. 1. *Heb.* 2. 15.

3. *A.* 3. Yet the faithfull ought to feare, to tremble at, to take heed of, and to fly from the wrath of God and damnation, as due unto them for their sinnes, *Heb.* 12. 29. 2 *Cor.* 5. 11. *Ephes.* 5. 6 *Col.* 3. 6.

4. *A.* 4. When they do offend God hainously, they ought also to feare some heavie and sharpe correction from God, 1 *Cor.* 11. 29.

5. *A.* 5 While they doe lie in any enormous sinne, without renewing of their repentance, they ought also in a singular manner to feare the wrath of God, and eternall damnation it selfe, because they are now in the very way which leads to condemnation, and if they should goe on, they would undoubtedly come unto it. *Gal.* 5. 21. *and* 6. 8.

6. *A.* 6. But this feare is suspended upon and mitigated with a condition, because condemnation is feared unlesse it be prevented by repentance: it is not therefore a feare of mere incredulitie, but of languishing Faith: it is not the feare of a slave, but the feare of an undutifull sonne.

7. *A.* 7. The faithfull, as such, are called to confidence, not to the feare of punishment, *Eph.* 1. 18. But they are things done as it were to the feare of punishment, as sinne doth prevaile in them.

Chap. IX.

Of Desperation and Presumption.

Quest. 1. *Whether it wholly takes away the nature of hope, if one despaire in some of those things which we ought to hope for?*

1. *A.* Desperation hath almost the same respect in regard of Hope, which Heresie hath in respect of Faith. For as every error about those things which are to be beleeved, doth not take away Faith, nor is to be accounted heresie: so neither doth all diffidence about things to be hoped for take away hope, and bring into a state of Desparation: But as a pertinacious error about the foundations of Faith doth make an heretike, so a pertinacious diffidence about the principall objects of hope, *viz:* eternall blessednes, and those things which are necessarie unto it doth make a man desperate.

Quest. 2. *Whether are all those to be accounted desperate, which doe say they doe despaire?*

2. *A.* In no wise: For as either through some strong perturbation, or through ignorance, or through infirmitie of judgement, a beleever may for a time seem to himselfe to be voide of faith; so also upon the same ground, he which hath true hope may thinke that he is altogether destitute of it. There are certaine swoonings, as it were, of hope and faith, in which the acts of them doe not appeare, when yet the internall vertues of them are not extinguished. It may therefore come to passe, that a man in regard of his owne feeling and conceiving, may seem to himselfe to be in the state of damnation, who yet in truth is in the state of salvation.

Quest. 3. *In what thing doth presumption consist?*

3. *A.* He properly doth presume, that doth perswade himselfe that he shall obtaine eternall happinesse, although hee use not the meanes which God hath ordained for that end. And such men are said to presume, because they take up that unto themselves which God no where in his word hath either given them, or promised them.

Quest. 4. *Whether there is as much danger in presump-*

tion. Where is in desperation?

4. *A.* The danger of him that presumes is oft-times greater then of him that despaires. 1. Because he that presumes doth not see or perceive himselfe to presume: but he that despaires sees and perceives his owne fault. 2. He that presumes pleaseth himself in his condition, not doubting but that already he is in the best way, & so he seeks not a better: but he which despaires is weary of his miserie, and wisheth he were in an other condition. 3. He that presumes desires not to follow any better counsell, hee that despaires desires if hee could. 4. More men doe perish by presumption then by desperation. Better hope therefore is to be conceived of those which seeme to themselves to despaire, then of those which doe presume. The lesse presuming men doe despaire, the more desperate is their condition.

Chap. X.

Of love towards God.

Quest. 1. *Whether is God to be loved for his goodnesse and perfection in it selfe considered, or for his goodnesse towards us, and benefits conferred upon us?*

1. *A.* 1. The most perfect kind of love stands in this, that we love God for himselfe, that is, that the formall reason of our love, being (as the Schoolemen speake) the lovely nature of God; and that our love be carried towards him, as towards the last end. 1. Because that love is most perfect which is wont to be called the Love of friendship. 2. Because if we love God onely for his goodnesse towards us, then we love him for our selves, and so we love our selves more then God. 3. Because such is the divine love that is betwixt the Father, Sonne, and holy Ghost, *Pro.* 8.30. 4. Because such is the Love of God towards us, forasmuch as there is no good can accrue properly to him from us.

2. *A.* 2. Yet because we are so imperfect that we cannot immediately raise up our minds to the contemplation of Gods perfection, but by those meanes by which the goodnes and perfection

perfection of God is made known unto us: and because it is principally made knowne by the communicating of good things, and we are most affected with these good things which are communicated to our selves; therefore the benefits of God to our selves, are also a reason, and as they call them, motives of our love towards God, and in regard of the order are the first, though in regard of dignitie they are not the principall; the last and highest, but such as from which, and by which, we ought to ascend to the divine nature of God it selfe, which is in it selfe, and for it selfe to be loved, and where we must lastly rest, *Iohn* 4.8,9,10,11,16,19.

Quest. 2. *What are the signes of love towards God?*

3. *A.* 1. As it is a love of union, it appeares, 1. In the affection of desire towards all those meanes by which God doth offer himselfe unto us, *Psalm.* 4. 8. 2. In an averseness from, and shunning of all those things which separate us from God, that is, of sinnes, and that for this cause because they doe so. 3. In a desire of true and spirituall union and conjunction with the Church and people of God, 1 *Iohn* 3.14. 4. In our griefe conceived for the failing, or the diminishing of the sensible efficacie of the Spirit of God in us in any sort. 5. In our desire of a perfect fruition of the presence of God in the life to come.

4. *A.* 2. As it is a love of complacencie, it appeares, 1. In that delight which we feele upon our union and communion with God, when it is perceived by the inward grace and operation of the Spirit. 2. In the sweetnesse and the ioy which we feele in the exercises of godlinesse. *Psal.* 122. 1. The reason is given, *Prov.* 13.19 3. In the great account we make of the societie of the Saints, *Psalm.* 16. 3. 4. In an hatred and abomination of all those things which are opposite to the will of God, *Psal.* 119.128.136.

5. *A.* 3. As it is a love of benevolence it shewes it selfe, 1. In zeale for Gods glory, 2. In obedience, *Iohn* 15.10.

Quest. 3. *In what manner is God to be loved above all things?*

6. *A.* 1. We ought so to love God, that we preferre him before all other things, both in affection and will, and in effect or deed, *Deut.* 6.5. Now God is preferred before all

things in affection, 1. When no affection to any creature can entice or draw us to be willing to offend God, *Matt.* 10. 37. 2. When we do more esteeme of the love of God then of any other, so that out of that affection which we beare unto God, we are ready for his sake to leave all the things which are most deare unto us amongst things created, *Luke* 14. 26. God is preferred before all things in effect, when that affection doth powerfully shew it selfe in our life, and externall conversation, 1 *John* 5. 3. 2 *Cor.* 5. 14. *John* 21. 15.

7. *A.* 2. We ought so to love God, that this love bee stronger, firmer, and more rooted in our heart then any other affection whatsoever that wee beare towards the creature. Now this is done when it doth proceed from the inmost parts of our hearts, and is immooveable, so that it cannot be laid aside, *Psal.* 103. 1. 2 *Cor.* 7. 3.

8. *A.* 3. We ought so tenderly to love God, that the least hurt or violation either of God himselfe, or of our love towards him should more affect us, then if in other things wee should suffer some great losse, or harme, *Psalm.* 119. 136.

9. *A.* 4. Our love to God ought to be so fervent, and so vehement, that in comparison we love other things as though we loved them not, 1 *Cor.* 7. 29.

Quest. 4. *How are the consciences of the godly to be pacified, when they seem to themselves sometimes to bee carried with a greater love towards certaine creatures, then towards God?*

10. *A.* 1. The estimation, and strength of love is to be distinguished from that stirring of that affection, which may be greater, when the love is lesse. For if any one be so disposed that he would not offend God, or forsake him, although all things besides were to be forsaken for him; if such an one bee more moved sometimes in other things, yet it doth not follow that he loves them more. It was therefore no solid and Logicall, but onely a military argument which *Joab* 2 *Sam.* 19. 7 drew from the stirring of Davids affection towards *Absolom.*

11. *A.* 2. The solidity of love is to be distinguished from the light tittling of it, as much as common and vulgar mirth is distinguished from serious joy, where the spirit is more inwardly

wardly affected, and the affection is founded and rooted, there is the greater love, *Ephes.*3. 3. 18.

12. *A.*3 We must distinguish betwixt spirituall and sensuall love. For spirituall love may in its kind be more tender and vehement, then sensuall in its kind, although the corporeal senses may be lesse affected with this, then with that: as the sensuall affection may be so vehement in its kind, that the spirit in the meane season may bee little or nothing affected. While we live here such is our infirmity which we have contracted by sinne, that ordinarily our senses, and our vitall, and animall spirits, are more affected with things sensible, then with things spirituall: yet this hinders not, but our spirits may be affected more with the spirituall good, if they doe adhere to it in that manner which was spoken of before.

13. *A.* 4. We must also distinguish betwixt the habit of love, and the acts of it. For one affection may sometimes be more moved in act, then another which doth yet exceed it by many degrees, in the internall disposition.

Quest. 5. *How and how farre is feare opposed to love.*

14. *A.* 1. Not as sinne, or the offence of God is feared and shunned thereby: for so farre it is an effect, and fruit of love. 1. Because love seeketh union, and communion with God, and the feare of sinne avoideth that which doth seperate from God. 2. Because love both desireth and causeth all honour to be given to God, and this feare shunneth that which is opposite to Gods honour. 3. Because love resteth in the goodnesse of God, and this feare shunneth those motions whereby any thing is preferred before God.

15. *A.* 2. Nor as feare is taken for the reverence of Gods infinite majestie: for so farre it is due unto God from every creature, and is found in the Angels and blessed Spirits which have perfect love. *Esay* 6. 2.

16. *A.* 3. Nor as the wrath of God is feared in this state of imperfection and frailty, which we are in for the present. For although this feare be opposed to perfect love, 1 *John* 4. 18. Yet simply to love it is not, because love while it is imperfect, and is in a combate against imperfections is holpen by this feare.

17. *A.* 4. That feare which makes us fly from God, is opposed

posed unto love, whereby we doe adhere unto God.

18. *A.* 5. That feare which apprehends God so terrible unto us, that we cannot rest in his goodnesse, is opposite unto love, which hath a complacency in God.

19. *A.* 6. That feare which doth affect a man with anguish, and vexation is opposite to love, which brings with it joy and peace.

Quest. 6. *How may God be said to be hated?*

20. *A.* 1. When it is conceived as a pleasing and delightfull thing, that there were no God.

21. *A.* 2. When a man wisheth and desireth that God were not such an one as he is, that is, a punisher and revenger of sinne.

22. *A.* 3. When a man opposeth himselfe to the will of God, and willeth the contrary to those things which God willeth.

Quest. 7. *Who are they that in this third respect are to bee accounted as haters of God?*

23. *A.* 1. All those who wittingly, and willingly breake the commandements of God, *Exod.* 20.5. with 6. because it is a point of love to observe Gods commandements.

24. *A.* 2. Those which are strangers to the knowledge and worship of God, *Iob* 21.14,15.

25. *A.* 3. Those which doe hate discipline, and true reformation of life, *Psal.* 50. 17.

26. *A.* 4. They which doe not studiously seeke after wisdome, *Prov.* 8.36.

27. *A.* 5. They which doe hate such as doe love God, *Psalm.* 39.7. 1 *Iohn* 4.12. and 5.1. *Matt.* 25.40.

28. *A.* 6. They which doe love other things more then God, 2 *Tim.* 3.4.

29. *A.* 7. They which doe neglect God, and cleave unto the world, *Luke* 16.13.

Chap. XI.

Of the hearing of the Word of God.

Quest. 1. *What kind of attention is required to the hearing of the Word of God aright?*

1. *A.* 1. Religious attention which doth arise from the consideration of the majestie of God, and from that reverence which is due unto him: so that it differs not onely in degree, but in the whole nature of it, from that attention which is due to the words of men, although they be such as excell in authoritie. *Acts* 10.33. *Iudg.*3.20. 1 *Thes.* 2.13.

2. *A* 2. Attention therefore to the words onely, or to the sense of the words is not sufficient; but there is required an attending to that divine obligation, which in many respects lies upon us, whereby we are tyed to a religious observance of the will of God, when it is propounded unto us, *Deuter.* 32.46,47.

3. *A.* 3. The foundation of this attention consisteth in the exercised act of the reverence and feare of God, *Esay* 50.10.

4. *A.* 4. Hence it is that such an attention is required, which must have some preparation going before it, *Exod.*19. 10,11. *Eccles.* 5.1.

Quest. 2. *What kind of inquiry, or consultation is requisite in this attention?*

5. *A.* We are not to consult whether the will of God is to be obeyed or no, for such a consultation cannot be free from impietie: but wee are to enquire onely to this end, that wee may understand what is the will of God, 1 *John* 4. 1. For the words of any men whosoever, such a judgement ought to be passed on them, whereby it may be discerned whether they be good, and to be observed yea or no, 1 *Thes.* 5.21. but the Word of God admits no other judgement but onely for the discerning of it to bee the Word of God. For by the Word of God we must passe judgement of all things else: but as for it, we are not to judge it, but to submit our selves to it to be judged.

6. In hearing of men, men are said to carry themselves these foure waies For either they are like sponges which do suck up both good and bad, or else they are like Houre-glasses which let that out at one eare which they take in at the other: or they are like the Wine-sacks, which keeps the dregs onely, and let the good wine out: or else like Scives which let goe that which is worth nothing, and retaine that onely which is good. And among these foure kind of hearers, the last onely which are like Scives are to bee approved: but in hearing the pure Word of God, the first kind onely are to be commended, namely, they which suck up all like a Sponge, or like the earth which drinkes up the raine that falls upon it, *Heb* 6.7.

Quest. 3. *What intention of the Will is required in hearing of the Word of God?*

7. *A.* 1. Our intention ought not principally and lastly, to be carried to knowledge, but to practise. *James* 1.22. Such doe fall into a foule and dangerous deceit, which doe rest in knowledge.

8. *A.* 2. Our intention to doe those things which God would have us to doe, ought to bee absolute and universall, without any limitation or distinction, *Deut.* 5. 33. 35. *Ier.* 42. 5, 6. *James* 2. 10.

9. *A.* 3. This intention ought to be so strong, that it may have the force of a vow, or of an oath, *Psal.* 119. 106.

10. *A.* 4. It ought not to be delayed with any stay, or lingering, 119. 60.

11. *A.* 5. In this intention wee must rest not upon our owne strength, but upon the grace and power of God, 1 *Thes.* 1. 5.

12. *A.* 6. This intention must be actually renued every time we heare the word of God, *Psalm.* 27. 8. And by this meanes, while we are hearing wee may taken every commandement of God in our hearts.

13. *A.* 7. This intention must be continued by a dayly and diligent meditation of the Word heard, *Psalm.* 1. 2. and 119. 15. 169.

CHAP.

Chap. XII.

Of Pride against God.

Quest. 1. *WHether can any creature shew his pride against God his Creator?*

1. *A.* 1. Pride is an inordinate affection of a mans own excellency.

2. *A.* 2. This affectation of excellency is put forth two waies: 1. When one doth lift himselfe up above another. 2. When he arrogates something to himselfe that is above him.

3. *A.* 3. In the first respect a man shewes his pride, either directly, when he doth simply prefetre himselfe before another: or indirectly, and by interpretation, when he refuseth to submit himselfe unto another, to whom he ought to be subject.

4. *A.* 4. After this last manner all these shew their pride against God, which will not be subject unto his will, nor heare his word, *Exod.* 5.2. *Ier.* 13.15. *and* 43.5.

Quest. 2. *How can this pride be in all those which will not heare the Word of God, since many other lusts may be causes of this disobedience?*

5. *A.* 1. As sinne, so also the cause of sinne, may admit a twofold consideration: For we may consider him, either as it is a turning away from God, or as it is a turning to some thing that is opposite to God. Now many other lusts may be the causes of disobedience, in respect of the turning to something in stead of God; but pride is the beginning of all sinne, as it is a turning away from God, and a denial of that subiection that is due unto him.

6. *A.* 2. Other concupiscenses and lusts, while they doe draw a man to neglect the will of God, they draw also to a certaine pride, and contempt of God, 2 *Sam.* 12.9.

7. *A* 3. All other lusts, at least, the most of them do induce us to sinne, as they carry in them the appearance of some excellencie (*yee shall be like gods*) in the desire of which

there is to be found something of the nature of pride.

Quest. 3. *What are the proper meanes whereby this Pride may be beaten down, and kept under?*

8. *A.* 1. The consideration of the greatnesse and power of God, *Job* 39.35. *Rom.*9.20,21.

9 *A.*2. The consideration of our own basenesse, *Rom* 9.37.

10. *A.* 3. The consideration of those bonds, whereby we are tied to submit our selves wholly to God, as to our Creator, Preserver, and Lord.

11. *A.* 4. The consideration of the wrath of God against the proud, and of his grace towards the humble, 1 *Pet.*5.5.6.

CHAP. XIII.

Of Consulting with the Devill.

Quest. 1. *When are men said to Consult with the Devill?*

1. *A.* Not onely when they doe, either by a direct petition, or by an expresse compact, desire the aid of the Devill, either that they may come to the knowledge of things hidden, or for the doing of things difficult: but also when the same is attempted by a silent and implicite compact. For as in consulting with God, we are not onely said to enquire at him, when we doe immediately goe unto him, but also when wee use those meanes, for the knowing, and doing of his will, which are ordained by himselfe; So also the devel is consulted with, when we doe use those meanes, for the finding out, or effecting of any thing, which have beene first brought in by the Devill. These two doe differ onely, as divers degrees of the same act.

Quest. 2. *When is the Devill silently and implicitely consulted with, and his voice heard in the place of God?*

2. *A.* 1. In a generall way this is done, whensoever wee forsake that way which God hath prescribed us, and follow the suggestion of the Devill walking in another way, and using other meanes for the attaining of happinesse, as it is to be seene in the temptation, and fall of our first Parents.

3. Specially, and properly, this is done, when either those men are consulted with, which have communion with the Devill:

Devill: or thoſe meanes are uſed, either for the knowing or effecting of things which have no ſuch uſe by their owne nature, nor by the ordinance of God; and no extraordinarie operation of God with them can bee expected by Faith. The reaſon is, becauſe ſuch meanes have not that vertue which ſeemes to be in them from God, neither in a way of nature, nor in a way of grace, nor extraordinarily by the working of his omnipotency, nor can they receive ſuch a vertue from men, becauſe men cannot communicate that vertue unto others, which themſelves have not, neither doe they receive ſuch a vertue from the holy Angels, becauſe they doe nothing but only as Gods miniſters. It followes therefore that the Devill is the author both of the operations, and ſignifications which doe depend on ſuch meanes, and that the Devill is conſulted with by them that doe expect any thing in ſuch waies.

Queſt. 3. *What is the evill of ſuch an action?*

4. *A.* 1. The firſt evill which is found in this ſinne is infidelity. For Faith and Hope are not placed in God, when the way which he hath preſcribed is forſaken, and a new way is ſought.

5. *A.* 2. But the chiefe evill in it is this, that hee which thus in this manner conſults with the Devil, doth in ſome ſort ſubmit himſelfe unto the Devill, and doth yeeld unto him an excellencie which belongs to God, and ſo by interpretation doth give honour and worſhip unto him.

6. *A.* 3. There is alſo hereby a way directly laid for the Devils more effectuall deceiving of us, and our fuller forſaking of God.

Queſt. 4. *Whether are the predictions of judiciall Aſtrology of this nature?*

7. *A.* Predictions from the Starres concerning voluntary actions, and concerning contingent alſo in particular, although ſometimes they may be aſcribed to raſhneſſe and impudence, yet if they be ſeriouſly uſed, they cannot be excuſed from all participation of this ſinne: for the Stars although they may infuſe a certaine generall diſpoſition, and inclination into inferior bodies, as common cauſes, yet can they not be certaine cauſes, or naturall ſignes of this or that effect in particular: no more then an Hen that ſits upon divers ſorts of Egges is a

cauſe or certaine ſigne that one kind of chicken ſhall come out of one Egge, and another out of another.

8. The ſame is to be ſaid of ſuch predictions, as are taken from the elements, from the frame of the members of mans body, from dreames, from progedies, &c

9. For in theſe things, and in the like, there is wont to be ſomething that is naturall, from which in a generall ſort other things may be concluded, but yet nothing certain in particular; concerning contingent events, eſpecially thoſe which do depend upon the election of the Will.

Queſt. 5. *In which things is this ſinne uſually committed, and participated by the ſimple, ignorant, and credulous common people, in theſe vaine obſervations?*

10. *A.* 1. When common and ordinary things are highly accounted off, as if they were lucky or unlucky, that is, when they doe conjecture ſome joyfull, or ſad events, upon ſome accidentall words or deeds aforegoing. As if ſuch a creature, as ſuppoſe a Hare, or Cat ſhould meet them, or croſſe the way before them, if the Salt-ſellar upon the table ſhould be overthrowne, or Wine ſpilt, if at their firſt going out in the morning they ſhould ſneeze, or daſh their foot againſt a threſhold.

11. *A.* 2. When certaine daies accounted luckie, or unluckie to beginne any worke in, for this cauſe onely, becauſe they are ſuch dayes of the week, yeares, or moneths, dedicated to ſuch a Saint.

12. *A.* 3. When efficacie is attributed to certaine formes of prayer, and to conditions annexed to them, for the procuring of this, or that ſingular thing: Of this ſort among the Papiſts are briefe ſentences hung about their necks, *Ave Maryes*, and *Pater noſters* mumbled upon Beades, till they come to a certaine number.

13. *A.* 4. When ſome advantage is expected, by the carying about of things unprofitable: As when the Papiſts carie certaine reliques about their necks, that by the ſtrength of them they may be defended againſt dangers, diſeaſes, and temptations.

14. *A.* 5. When vertue to drive away diſeaſes, or to produce other reall effects is attributed to Figures, Images, Characters,

Characters, Charmes, or Writings.

15. *A.* 6. When the like vertue is aſcribed to Herbes, and other Medicines, not as they are applyed in a naturall way, but as they be charmed, or as they be uſed in ſome certaine forme and no other.

16. *A.* 7. When Faith is given to the predictions of braine-ſicke-men, as if they were the Oracles of God.

Chap. XIIII.

Of Prayer.

Queſt. 1. *IN what thing doth the eſſence it ſelfe of holy Prayer conſiſt?*

1. *A.* Prayer in regard of the inward eſſentiall and common nature of it is nothing elſe, but a religious motion of our will towards God, tending to moove, as it were, him alſo.

2 In this it doth differ from hearing of the word of God, becauſe there our will is mooved towards God, that we may be moved by him againe: but here the immediate end of our motion is God himſelfe, that he may bee affected with our deſires.

3. Hence it is, that by a ſingular appropriation, Prayer is called, *The lifting up of the heart to God, the aſcending of the minde towards God, the drawing neere unto God*, and is ſaid effectually to *availe with God*, as a ſacrifice out of which God ſmels a ſweet ſavour, wherewith hee is affected, or mooved.

4. Now becauſe it is not for us to apply the will or power of God to this or that, either by commanding, as hee deales with us in his word, which is the part of Superiours to their inferiours: or by a familiar requeſt, which is the part of equals amongſt themſelves, or by any other way, whereby we may by any reall indeavour lay an obligation upon him, or work an inclination in him to this or that: this way onely remaines, that we doe by way of a ſubmiſſive and religious repreſentation of our affections before him, miniſter unto him an occaſion and matter of ſuch, or ſuch an operation.

And

And this is to be done not onely with that ſubjection, which is neceſſary in all the actions of obedience, but ſpecially, with that ſubmiſſion which doth become an act of Religion.

Queſt. 2. *What intention of the Will is required in Prayer?*

5. *A.* There is required, 1. A ſpeciall intention of honouring God, and not a generall one onely, as in all other things.

6. *A.* 2. There is required an intention of repreſenting ſome good, honeſt, and decent deſire unto God, that is, ſuch a deſire as is conformable to his goodneſſe, and will.

7. *A.* 3. There is required an intention of ſtirring up ſuch affections in our ſelves, as doe agree to the preſence of God, and to the nature of the thing that we propound unto him.

8. *A.* 4. All thoſe intentions are required which do immediatly, and eſſentially follow Faith, Hope, and Charitie.

9. *A.* 5. In all theſe intentions wee ought to leane not upon our ſelves, and our prayers, but upon Chriſt.

Queſt. 3. *What attention of the minde is required in Prayer?*

10. *A.* 1. There is required an attention to God, to whom we pray.

11. *A.* 2. An attention to the thing for which we pray.

12. *A.* 3. An attention to our ſelves, and the diſpoſition of our affections, out of which we pray. For we ought with attention to watch to the intention which we have.

13. Hence it is that he which deſires to pray aright, ought neceſſarily to recollect himſelfe, and to take heed that his thoughts be not diſtracted, and that his ſenſes doe not rove, nor wander.

Queſt. 4. *Whether is ſuch a kind of attention ſo neceſſary, that the want of it makes our prayers fruſtrate?*

14. *A.* 1. This attention is two fold: 1. Actuall, whereby we doe diſtinctly, and conſtantly attend to every thing that we ſhould. 2. Vertuall, whereby we continue in the ſame diſpoſition of attending, wherein we began. The firſt attention is moſt laudable, but if this latter kind of attention be uſed, though it faile in ſome part, our prayer doth retaine its vertues.

15. *A.* 2.

15. *A.* 2. Distractions and rovings are of two sorts, For either they come through our negligence, or want of care, or else they rush into our mindes, so that we doe unwillingly, and with griefe suffer them. The former kind of distractions turne Prayer into sinne, the latter are to be numbred amongst the infirmities of the faithfull, which doe not shut them out from comfort.

Quest. 5. *In what sense are we bound to pray continually, or at all times without intermission*, Ephes. 6 18. 1 Thes. 5. 17.

16. *A.* 1. In regard of the disposition and preparation of the heart to pray, we ought to keep it continually: Because we can never without sinne leave off, or turne aside from directing our hearts, and desires towards God.

17. *A.* 2. In regard of the act of Prayer, wee ought to take, yea, to catch at every occasion, and opportunitie of exercising it. ἀδιαλείπτως ὲν παυλὶ καιρῶ, Without ceasing upon every occasion. There is the like phrase used, 2 *Sam.* 9. 1. *Mephibosheth* did eat meat continually at the Kings table. And *Luke* 2. 37.

Quest. 6. *Whether is there any Commandement for set times of Prayer every day?*

18. *A.* 1. There's a generall precept, that we serve God all the daies of our lives, *Luke* 1. 75. That worship of God therefore which fitly may be performed every day, ought no day to be omitted: But such is Prayer, therefore it ought no day to be omitted.

19. *A.* 2. We are taught in the Lords Prayer, to pray every day for our dayly bread. *Give us this day.* And yet more instantly is the kingdome of God, and the righteousnesse thereof to be sought, *Matt.* 6. 33.

20. *A.* 3. In the old Testament there was a Law commanding a dayly Sacrifice to be offered publikely, *Num.* 2. 8 And there was likewise an houre of Prayer, *Acts* 3. 1. Now the Sacrifice it selfe, and the Incense offered with it was a tipe of Prayer, *Psam.* 51 17 *and* 141. 2. *Heb.* 13. 15.

21. *A* 4. Godly men have been wont to pray dayly, *Psalm.* 55. 17. *Dan.* 6. 10.

22. *A.* 5. This is the common instinct of all those, who have any shew of Religion amongst them, as may be seen by

the Papists, and the very Mahumetanes themselves.

23. *A.* 6. We are dayly invited to this duty by many benefits from God, urged by sundry dangers from the enemies of our soules: excited by our owne wants, and the necessities of others: and drawne on, and as it were, by a sweet force moved to this exercise dayly, by the nature of Prayer it selfe, wherein we have a singular and sweet communion with God, an exercise of every grace, and refreshment and reparation of our soules.

24. This duty therefore is dayly to be performed by every one, in regard of the precept; and though by reason of the divers conditions of mens lives, all men cannot performe it in the same measure, and manner, yet the thing it selfe ought not any day wholly to be omitted.

Chap. XV.

Of Confession.

Quest. 1. *Whether is Confession necessary in every Prayer?*

1. *A.* Expresse, and Explicite Confession is not alwaies necessary, as appeares by severall formes of Prayers, which we have approved to us in the Scripture, in which yet there is no direct Confession expressed: yet an implicite, and silent Confession, at least, ought alwaies to be joyned with Prayer. 1. Because Prayer is an act of Religion, and so we ought in it to confesse our subjection to, and dependance upon God, at least, by a silent acknowledgement. 2. Because humiliation before God, and poverty of spirit, is necessary in Prayer, *Luke* 1. 53. *Iames* 4. 10. 1 *Pet.* 5. 6. 3. Because we can desire nothing of God properly with true Faith, but we must first acknowledge it to be above our desert and sufficiency. 4. Because both our selves and our prayers, being defiled with divers sinnes, ought not to bee presented before God, without a confession of our unworthinesse.

Quest. 2.

Queſt. 2. *When is it requiſite that we confeſſe our ſinnes diſtinctly, and expreſly?*

2. *A.* Whenſoever our conſciences are burdened with the guilt of ſinnes, and we ſeeke the remiſſion of them, that our conſciences may be unburdned, *Ier.* 3. 8. *Prov.* 28. 13. *Pſalm.* 32. 5. The reaſon is, 1. Becauſe we cannot ſeriouſly, and as we ought, deſire the remiſſion of our ſinne, unleſſe we be firſt affected with the ſence of them. Now a pious confeſſion doth demonſtrate this ſenſe, by our laying of our ſinnes open, and doth faſten it deeper, by our ripping them up. 2. Becauſe God in his Word hath paſſed judgement concerning ſinne and ſinners, and will not remit that judgement by condemnation, unleſſe it be firſt acknowledged as juſt, by ſinners themſelves, and be in a ſort paſſed in their owne conſciences, 1 *Cor.* 11. 31. God will therefore have us to accuſe, convince, and condemne our ſelves of ſinne, in our confeſſions, that ſo we may not be inforced to undergoe accuſation of the Devill, and the ſentence of Gods wrath. *If thou thy ſelfe be thy accuſer, and God doe ſet thee free, what will the Devill be but a ſlanderer*, Auguſt. 3. Becauſe the confeſſion of ſinne gives unto God, both the glory of his juſtice in iudging, and of his mercy in pardoning, *Nehem.* 1. 33. *Pſalm.* 51. 6. *Dan.* 9. and ſo of its owne nature makes way for our reconciliation with the Lord, whom we have offended, as it is to bee ſeene alſo amongſt men, *Gen.* 41. 9

Queſt. 3. *What conditions are requiſite in this Confeſſion?*

3. *A.* 1. It ought to bee naked without any manner of hiding, or coveting, *Prov.* 28. 13. For though in the committing of ſinne, it is better to hide it then to declare it. *Eſay* 3. 10. Yet in confeſſion, all is to be opened unto God, and nothing to be concealed.

4. *A* 2. It ought to be humble, with the ſubmiſſion of our ſoules to the iudgement of God, which is due unto our ſins, and ſo with griefe and deteſtation of ſinne, as it were in duſt and aſhes, *Iob* 42. 6. And with ſhame of face, *Ezek.* 9. 6. 15. *Dan.* 9. 7, 8, 9. If this condition be wanting, the declaring of our ſinnes is not a confeſſion, but rather a profeſſion.

Quest. 4. *Whether it be necessary that we confesse our sins in particular, and by name?*

5. *A.* Such sinnes as are grievous and knowne, are particularly to be confessed: But it is enough to confesse others generally, *Psalm.* 19. 13. 1 *Sam.* 12. 19. 21.

Quest. 5. *Whether, and how farre, is Confession of sinnes also to be before men necessary, that our prayers may be acceptable to God?*

6. *A.* 1. Whosoever seriously doth confesse his sinnes before God, he also will be without doubt alwaies ready, in some sort, to confesse the same before men to the glory of Gods mercy, *Psal.* 32. 6. Yet, this is not alwaies required in particular. For those sinnes which are knowne to God onely, are ordinarily to be confessed onely unto him. For seeing Confession of its owne nature tendeth to the taking away of the guilt of sinne, and to the removing of the punishment which was inflicted upon the commission of sinne: It hath of it selfe no use, but onely to ward him that is offended by the sinnes and that knowes them.

7. *A.* 2. Yet by accident it may fall out, that those sins which are knowne to God onely, ought to be laid open before men. 1. When the glory of God in any singular way seemeth to require this, *Iohn* 7. 19. 2. When our owne necessitie perswadeth to it, that is, when wee do iudge the particular counsell and comfort of this, or that man about our sinnes, to bee profitable for us, *Acts* 10. 18. *Iames* 5. 16.

8. *A.* 3. But those sinnes which are publikely knowne, ought also publikely to be confessed. Because to all those to whom any hurt doth come by the contagion of an evill example, notice should be given of the repentance and amendment of the sinner that hath done the hurt. The desire of the glory of God, and of the salvation of men, must needs constraine the faithfull to this dutie, *Acts* 19. 19. 1 *Tim.* 5. 20.

9. *A.* 4. Those sinnes wherein we have done any singular and notable iniurie, to such and such a man, must be confessed singularly vnto him, if it be possible, for the renuing of that bond of charitie which was broken through our default, *Matt.* 5. 23. 24.

10. *A.* 5.

10. *A.* 5. Publike confeſſion alſo before the Church is neceſſary, after the commiſſion of a ſinne publikely ſcandalous, 2 *Cor.*2.6, 7. This is grounded upon the ſame reaſons with the former, and moreover is due unto that Miniſteriall iudgement, which Chriſt doth exerciſe in the Church, and by the Church, *Matt.* 18.17.18.

CHAP. XVI.

Of promiſe made to God in Prayer.

Queſt. 1. *IN what thing doth ſuch a kinde of promiſe conſiſt?*

1. *A.* 1. Eſſencially it conſiſteth in an holy purpoſe, repreſented before God, *Pſalm.* 119. 30. 57.

2. *A.* 2. In that repreſentation there ought to bee contained a will to bind our ſelves, ſuch as is in an oath, *Pſalm.* 119.106.

3. *A.* 3. There ought alſo to be added an expreſſion of this will, *Gen.* 28. 20. 21, 23.

4. *A.* 4 The ſolemne expreſſion of this will, doth chiefly agree to greater occaſions and affections: when wee are either in great troubles, out of which we doe deſire to be freed, *Pſal.* 66. 14. Or when ſome great cauſe of ioy falls out through the ſingular favour of God, *Pſal.* 118.27.

Queſt. 2. *Whether is it neceſſary that ſuch a promiſe bee alwaies made to God in prayer?*

5. *A.* It is required at leaſt implicitly, in reſpect of the purpoſe of the Will. Becauſe to deſire any thing from God, without a purpoſe to indeavour with our utmoſt power for the obtaining of it, or without a purpoſe to glorifie his name for the granting of our petition: and to praiſe God in words, for the benefits we have received from him, without a purpoſe to yeeld honor unto him in our actions: or laſtly, for us to repreſent our wil before God, to be regarded by him, without purpoſe of obſerving his will, and of living anſwerably to ſuch an action, all this would in ſome ſort be nothing but to mock God.

Quest. 3. *What kind of things are to be promised to God?*

6. *A.* 1. Not an evill action, nor any thing that is vile and abominable, *Deut.* 23. 18.

7. *A.* 2. Not things impossible, inevitable; nor those which through the calling or strength bestowed upon us by God, we cannot, or are not fit to performe it, *Numb.* 30. 3. 4.

8. *A.* 3. All those things are to be promised which are commanded us by God, which yet ought to be understood so farre, as they may be performed by the grace of God, without speciall priviledge. For it is not lawfull for us simply to promise that we will abstaine from all sinne. Although we ought to promise all care and diligence, to the utmost of our power, by the grace of God, for the avoiding of all sinne, and the following after every thing that is good, *Psalm.* 119. 106.

9. *A.* 4 All those things likewise are to bee vowed, which although they be not enjoined unto all, yet all circumstances being considered, may be meanes unto us either of honouring God, or of a better observing of his commandements.

Quest. 4. *In things that are good and commanded, how can there be by our promise and vow a new obligation added unto that obligation which lyes upon us, by vertue of the Law of God?*

10 *A.* There is not properly heereby a new obligation added, neither is the former in it self augmented, but it is more acknowledged and received by us: passively we were bound as much before, but by an active renewing of this bond, it is more strictly applied unto us by our selves.

Quest. 5. *Whether may things not commanded be the object and matter of a vow?*

11. *A.* 1. If they be simply considered, as indifferent, they ought not to be vowed unto God: Because so they have nothing in them convenient, profitable, or fit to promote the honour of God.

12. *A.* 2. Yet as they are meanes to some good end, whereby God is glorified, they may, being rightly ordered, be a fit object of a vow.

Quest. 6

Queſt. 6. *What kind of obligation is brought upon us by ſuch kind of vowes?*

13. *A.* If the vow be lawfull, the obligation is moſt ſtrickt. Becauſe the bond of Religion is contained in the vow: and ſo that which before was free, is now, becauſe of the vow made, in ſome ſort, the due worſhip of God. For although the ſubject matter of the thing which is vowed be of it ſelfe indifferent, and bee directed by the vow to ſome other vertue, yet the obſervation of that vow, pertaines directly to that religious honour which we owe to God. The breach therefore of ſuch a vow, is a prophane perfidiouſneſſe againſt God. It is perfidiouſneſſe, becauſe the promiſe is not performed; and prophane, becauſe the promiſe was made unto God, and doth pertaine to his honour.

CHAP. XVII.

Of mentall and vocall Prayer.

Queſt. 1. *WHether is it ſufficient to pray with the heart and minde?*

1. *A.* 1. It doth ſuffice to the eſſence of prayer: becauſe the vertue of Religion which is exerciſed in prayer may be put foorth in an internall act, although no externall act bee added to it, 1 *Sam.* 1, 13. *Neh.* 2, 4. God alſo ſees the internall act, though it be expreſſed with no externall ſigne, *Pſal* 139. 4.

2. *A.* 2. But it is not alwaies ſufficient for the diſcharging of his duty, that prayeth: 1. Becauſe God is to be glorifyed, and to be religiouſly worſhipped by us, not only with our ſoules, but alſo with our bodies, and ſo with our voice. 1 *Cor.* 6. 20. 2. Becauſe although the internall act may ſuffice to the briefe ejaculation of our deſire, yet it is difficult to hold on in a continued repreſentation of our deſires before God, unleſſe the outward man alſo be withdrawn from other things, that it together with the inward may attend unto this duty. 3. Becauſe the voice comming from the

the heart, is heard againe, and recoyleth upon it, ſo that it is a meane of exciting, continuing, and increaſing that holy affection from whence it ſpringeth. 4. Becauſe we muſt often pray with others, which are edified by benefit of our voice, and are admitted to the participation of the ſame prayer with us.

Queſt. 2. *What ſort of attention is required in vocall Prayer?*

3. *A.* 1. The principall attention ought not to be about the words and voice. 1. Becauſe they are onely the adjuncts of prayer, and may in the ſame manner be uſed of him that doth not pray; as by a foole, one aſleep, a childe, one that doth but play. 2. Becauſe in ſuch an attention there is a greater regard had to our owne vaine glory, then to the glory of God. 3. Becauſe by this meanes, that internall affection in which the eſſence of Prayer conſiſteth is not promoted, but hindred, leſſened, or quite taken away.

4. *A.* 2. Yet ſome attention is required, even to the Words. 1. That they be decent, leaſt ſome thing ſhould be intermingled, that is unbeſeeming God, or his worſhip. 2. That the ſpeech, as much as may be, may be ſuch as the Holy Ghoſt teacheth, 1 *Cor.*2.13. 3. That they be not uttered after the manner of men, but be cloathed, as it were, with a ſpiriall habit, agreeable to the nature of the thing. 4. That if we pray with others, a care be had to their edification.

Queſt. 3. *What uſing of many words is that which is forbidden? Matt.*6.7.

5. *A.* 1. All long Prayers are not forbidden, for Chriſt himſelfe was wont ſometimes to ſpend all night in prayer, nor all doubling of the ſame Petition; for Chriſt alſo hath approved that by his example. *Mat* 26.44

6. *A.* 2. But there is forbidden, 1. An affectation of prolixitie, and much repetition. 2. An eſtimation of ſuch things, as if they were of force to procure audience. 3. That prolixitie and repetition which comes not from the abundance of inward affection, but from the want of it.

Queſt. 4. *Whether a certaine and preſcript forme of words is to be uſed in Prayer?*

7. *A.* 1. That this is ſometime lawfull, is evident from the

the approved practise of the Saints; which the Scripture commends unto us in their prescript Psalmes, and formes of blessing.

8. *A.* 2. It is also profitable and necessary for some to follow such a forme, though out of a Booke. 1. Because there are some Beleevers so ignorant, that they are not able to expresse their desires in any sort in fit words.

9. *A.* 3. Others there be, who though they can doe it, so as may suffice for themselves in private, yet if they be to pray with others, they are either destitute of ability, or of a freenesse of putting it foorth. 3. There are some also to whom it may be profitable in their meditations and prayers, to bee ruled, as it were, by such a meane as this.

10. *A.* 4. Yet no man ought to rest contented in such a kind of praying, but rather to indevour that he may be able to expresse his minde before God, without such an helpe. 1. Because a prescript forme, whiles it doth not directly follow our inward affections, but lead them, doth lesse perfectly performe that which is in the nature of prayer. 2. Because all those particular things which we have need to goe to God for, cannot be contained in a prescript form. 3. Because even as we are praying, God is wont to stir up speciall affections in our hearts, which are often hindred, and extinguished, if we alwaies keepe to a prescript forme. 4. Because by this reason, sloath and lukewarmenesse creepes upon us, and deadnesse in prayer; so that our forme is used out of custome onely, and for a forme.

Quest. 5. *Whether the Lords Prayer be a forme prescribed for us, and to be observed by us?*

11. *A.* 1. Christ in teaching us that prayer, would not prescribe us a forme of words constantly to be observed: but an example or patterne, according to which we are to direct our Prayers. This is evident enough from this, that wee never read that the Apostles used that Prayer.

12. *A.* 2. It is not expedient to sticke to this forme. 1. Because we ought often to pray, more particularly, as occasion is offered. 2. Because by this meanes, it is become among the Papists like a charme. 3. Because so we shall make no proficiencie in the spirit and gift of praying.

Chap. XVIII.

Of the geſture of Prayer.

Queſt. 1. *WHether in every Prayer there be ſome care to bee had of the geſture of the body?*

1. *A.* 1. In ſhort ejaculations of our deſires before God, the outward geſture, neither can be attended, nor hath any uſe, further then it doth really, and without a direct intention of its owne accord, follow the inward motion of the minde.

2. 2. In ſecret Prayer which is known to God onely; yet in the preſence of others, geſtures and outward ſignes ought as much as may be, to be hid, *Nehem.* 2. 4. Leaſt wee give cauſe to ſuſpect of hypocriſie, or affectation of vaine glory, with the Phariſes, *Matt.* 6. 5.

3. 3. In private ſolitary Prayer, ſome care of the geſture is profitable for our ſelves, becauſe as by the voyce, ſo by the geſture and habit of the body, affections are excited, ſupported, and continued, *Dan.* 6. 11.

4. 4. In Prayer with others, whether private or publick, there muſt be a ſtricter obſervation uſed of geſtures and ſigns, becauſe of others: partly, leaſt wee give them occaſion to ſuſpect us guilty of careleſneſſe, or diſturbe them any way, or offend them; and partly, that we may helpe their Devotion by our example, *Pſal.* 95. 6.

Queſt. 2. *What geſture is required?*

5. *A.* 1. Geſtures in generall ought to be ſuch, as may in an holy manner expreſſe the inward motions of the minde.

6. 2. Becauſe in every Prayer there is required ſingular humility, therefore the common geſture of ſolemne Prayer, ought to be agreeable to this demenſion, as the uncovering the head, and for the moſt part, bending the knee, bowing of the body, or ſtanding upright. Sitting by it ſelfe is not a geſture of praying, becauſe it expreſſeth no reverence, nor is approued in Scripture.

7. 3. Be-

7. 3. Becauſe alſo in every Prayer, our deſire is directed to our heavenly Father, with confidence and hope; therefore the lifting up of the hands and eies is decent in every ſolemne Prayer.

8. 4. Other particular ſingular geſtures in Prayer with others, are not to be uſed, for the cauſes before ſpoken off. In private Prayer they are not ſo much to be affected, as to bee admitted according to the motion of the minde.

Queſt. 3. *What uſe is there of covering the face in Prayer?*

A. No other but to prevent occaſions which may be inſinuated by the eyes, or to conceale thoſe ſingular geſtures which ſometimes are unneceſſary for us, but would ſeeme fond, or hypocriticall to others. Except on theſe occaſions, the covering of the face doth rather belong to women, then men.

Chap. XIX.

Of Singing.

Queſt. 1. *What uſe hath Singing above the ordinary pronunciation?*

1. *A.* 1. It brings a kind of ſweet delight to godly minds, *Pſal.* 104. 34.

2. 2. It hath a more diſtinct and fixed meditation, *Ibid.*

3. 3. It hath a more copious and ample profeſſion of Pietie, *Coloſſ.* 3. 16.

4. 4. It hath more command of mutuall edification, if it be with others, *Ephe.* 5. 19.

Queſt. 2. *Whether Singing doe equally agree to the mind in trouble and in joy?*

5. *A.* It doth more properly agree to joy, *Iames* 5. 13. becauſe of the ſweet dilation of the heart, which it makes a ſhew of: yet it well agreeth to the profitable recording of paſt ſorrow, as appeares by theſe Pſalmes which are called Penitentiall; and ſometime to the removing of ſorrow, *Prov.* 25. 20.

Quest. 3. *How are we to sing those Historicall Psalmes which belong to other persons, and times.*

6. *A.* 1. If we so meditate of them, that we reape consolation, and hope from them, *Rom.* 15.4.

7. 2. To this end, we ought in our thoughts to put on, as it were, the person, either of them, of whom those Psalmes were composed, or of them who composed them, that what ever is spoken there, we may, in some sort, take it as spoken to our selves.

Quest. 4. *How may we sing those Psalmes aright, which containe dire imprecations in them?*

8. *A.* 1. We may upon occasion of those imprecations meditate with feare and trembling, on the terrible judgements of God against the sinnes of impenitent persons.

9. 2. We may thereupon profit in patience, and consolation, against the temptations which are wont to arise from the prosperity of the wicked, and affliction of the godly.

10. 3. We may also pray to God that he would hasten his revenge (not against our private enemies, but) against the wicked and incureable enemies of his Church.

Chap. XX.

Of Petition.

Quest. 1. *How are spirituall things to be asked of God?*

1. *A.* 1. All things are to bee asked in that manner, in which they are promised. Therefore spirituall good things, as they are necessary to salvation, are absolutely to be desired; because they are absolutely promised to beleevers and penitents, *Luke* 11.13.

2. 2. Those spirituall good things which admit degrees, cannot absolutely in every degree bee desired: because the things themselves, not the degrees of them are absolutely necessary, and absolutely promised by God, 2 *Cor.* 12.8,9.

3. 3. Yet we ought absolutely to desire that measure of grace which is necessary for us, to the avoyding of crimes,

or ſcandals, and to the keeping a good Conſcience, *Iames* 1. 5, 6. 1 *Cor.* 10.13. *Pſal.* 19. 14.

Queſt. 2. *How are temporary things to be asked of God?*

4. *A.* 1. Temporary good things are only ſecondary objects of our hope: namely, as they tend to ſpirituall bleſſednesſe: which becauſe it is not certainely known to us, therefore we cannot deſire them with that ſtrength of hope in particular, with which we deſire things ſpirituall; neither ought they to be deſired with ſo ardent and fervent an affection, but with a ſecondary and more remiſſion, *Mat.* 6.33.

5. 2. As we may hope that temporall good things will profit us to ſalvation, and turne to the glory of God, ſo farre we may beg them, *Pet.* 4.

6. 3. Such a petition is not formally conditionall, neither in words nor ſenſe: Becauſe as a conditionall aſſertion, affirmes nothing certainely of the antecedent, ſo a conditionall petition deſires nothing.

7. 4. Neither is it a generall Petition onely, that God would deale with us as he ſees fit, and expedient to his glory, and our ſalvation. For ſo a ſicke man ſhould no more deſire freedome from ſickneſſe, then the continuation and increaſe of it.

8 5. It is therefore an abſolute Petition, but yet with a ſubmiſſion to the wiſe ordering of God, either expreſſely, or tacitly.

Queſt. 3. *Whether may all our Lawfull deſires be repreſented to God in a Petition, to have them fulfilled?*

9. *A.* 1. In no ſort; for ſome deſires are lawfull, the contrary of which is to be choſen, *Phil.* 1. 23.24, 25. Some lawfull deſires alſo are ſo light, that they ought not to be commended to God: ſuch as is the deſire to win in play.

Queſt. 4 *For whom are we to pray?*

10. *A.* 1. For all, and every perſon alive wee may pray in ſome ſort, becauſe ſome goodneſſe of God extends to all. 1 *Tim.* 4. 10.

11. 2. We cannot pray for all men collectively, that they may be ſaved; becauſe it is manifeſt to us out of the Scripture, that all are not to be ſaved.

12. 3. Yet we may pray for every one in particular, that

they may bee saved (unlesse extraordinarily there happen something to hinder) because we are bound by the law of Charity to hope well of every man.

13. 4. We may and ought to pray for spirituall good things for them, from whom we justly desire that temporall things may be taken, while they hurt themselves, or others with them. And so we are to pray for the potent enemies of the Church.

Quest. 5. *Whether are we bound to pray altogether in the same manner for others, as for our selves?*

14. *A.* We may, and ought to doe it with the same charity; but with the same faith and hope we cannot: because we doe not so properly by Faith apprehend and apply the promises of God to others, as our selves.

Chap. XXI.

Of Fasting.

Quest. 1. *What kind of Abstinence is required in a religious Fast?*

1. *A.* 1. Greater abstinence is required, then the common law of temperance prescribeth. For Temperance ought to be perpetuall; but Fasting is extraordinary, and upon speciall occasion.

2. 2. This abstinence must not onely bee in meate and drinke, but also in all other things that tend to the pampering of the body, *Dan.* 10. 3.

3. 3. This Abstinence is to be such and so great, that thereby we may be made fitter for extraordinary humiliation, *Ez.* 8. 21.

4. 4. Now because all and every one are not of the same temperance and constitution: therefore this fitnesse for religious humiliation bringeth home variety of abstinence: so that that degree of abstinence which is profitable and necessary for one, would be an impediment to another, neither can any particular rule be given for all and every man to observe in that degree and measure of abstinence.

Quest. 2.

Queſt. 2. *In what doth the religion of a Faſt conſiſt?*

5. *A.* 1. A religious Faſt differs from a naturall and civill Faſt in this, that it is commanded by Religion, that is, it doth directly and immediatly tend to the worſhip and honour of God.

6. 2. Yet it is not ſo referred to the worſhip of God, that it is a part of worſhip, but onely as a meanes whereby true worſhip is promoted.

7. 3. In the New Teſtament it is not properly a meane of worſhip, either becauſe it doth any thing, or ſignifieth any thing by inſtitution, either before God, or men, but as it doth fit for the extraordinary exerciſe of worſhip.

8. 4. It fitteth principally by removing thoſe impediments, which are repugnant to the extraordinary calling upon God.

Queſt. 3. *Whether it be lawfull publikely to appoint ſuch Faſts?*

9. *A.* Not at mans pleaſure, becauſe there is nothing religious which depends altogether upon mans wit; but upon an extraordinary cauſe, to call men to the extraordinary invocation of God, is both lawfull, and pious.

Queſt. 4. *For what cauſes principally are the Faſts of the Papiſts to be diſallowed?*

10. *A.* 1. Becauſe certaine ſet times, returning in courſe, are appointed for Faſting, which is repugnant to the nature of an extraordinary exerciſe, that depends upon a ſpeciall occaſion: ſo that it brings in the forme of a Faſt, without the force and power of it.

11. 2. Becauſe they doe ſometimes prolong thoſe times beyond the ſpace fitting, either for an extraordinary duty, or the abſtinencie of Faſtings, as in Lent; whence alſo that forme of Faſting is made more vaine.

12 3. Becauſe at thoſe times they make a certaine choiſe of meats, which is both ridiculous while they abſtaine from fleſh, and uſe wine and junkets: O impious! becauſe they abſtaine from fleſh, as if it were for that time uncleane, which is the doctrine of Devils.

13. 4 Becauſe they obtrude thoſe times, and this choice of meates upon the whole Church by humane Lawes that binde

binde the Conſcience; and eſtabliſh them with more rigid and ſevere puniſhments, then the Law of God.

14. 5. Becauſe they place worſhip in the abſtinence which they preſcribe.

15. 6. Becauſe they attribute ſatisfaction and merit to their Faſts.

Chap. XXII.

Of an Oath.

Queſt. 1. *Whether an Oath be lawfull for Chriſtians?*

1. *A.* 1. It is evidently lawfull of its owne nature. 1. Becauſe it is not of its owne nature intrinſecally evill; for it containes nothing but the confirmation of our teſtimony, by deſiring the teſtimony of God. Againe, if it were intrinſecally evill, it ſhould never have beene lawfull: whereas yet no Chriſtian will deny, but it was lawfull under the Old Teſtament.

2. 2. In the old Teſtament it was no part either of the Iudiciall or Ceremoniall Law, becauſe it hath nothing proper to the Iewes: therefore it was of morall right, which pertaines to Chriſtians aſwell as to the Iewes.

3. 3. Becauſe there can be no reaſon given, why it was lawfull of old to ſweare, which takes not place aſwell among Chriſtians.

4. 4. Becauſe there are laudable examples of the uſe of an Oath in the New Teſtament, 2 *Cor.* 1. 23. *Apoc.* 10. 6.

5. 5. When Chriſt forbids to ſweare at all, *Matt.* 5. 34. he ſimply forbids thoſe formes of ſwearing, which he there nameth, and ſuch like: as alſo to uſe any Oath in familiar talke, or but upon neceſſitie; becauſe the Iewes thought the third Commandement was not broken in that manner, but onely by forſwearing, *Iames* 5. 12

Queſt. 2. *Whether it be lawfull to ſweare by the creatures?*

6. *A.* 1. The Popiſh ſort teach that a man may ſweare by the

the creatures, in a double respect, by unreasonable creatures, specially if they be consecrated and dedicated to God, in order and relation to God: and by some reasonable creatures, as the Angels and Saints in heaven, absolutely.

7. 2. Some also of our Divines, although they condemn that absolute way of swearing by the creatures, yet they admit a relative way, out of *Matt* 5. 34. and 23 16.

8. 3. But neither of these opinions is to bee admitted; For although creatures may be named in swearing, 2 *Cor.* 1. 23. Yet they may not absolutely be respected, without Sacriledge and Idolatry, as appeareth from the nature of the thing. Neither can they bee relatively used in the place of God himselfe without sinne.

9. 1. Because we have no approbation of such kind of formes of swearing in Scripture. For Christ, *Matth* 23. 16. doth not approve those former, as if they were to bee used, but onely shewes that being used, they doe binde. The Apostle, 1 *Cor.* 15. 31. doth not properly sweare, but proves that he was obnoxious unto death, and 1 *Tim* 5 21 he cals the Angels to be witnesses, as men that are present may bee called by a bare obtestation.

10. 2. Because to sweare by the creature with relation unto God, is religiously to invoke the creature, in reference unto God. But this is condemned in Scripture, by the consent of all our Divines.

11. 3. Such formes are scandalous, both to such as doe sweare, and the like sort, after the example of others, without distinguishing a relative Oathes from an absolute; and to the swearers, who cannot discerne when one sweares lawfully, and when not.

12. 4. Such oaths diminish the reverence which is to bee used in swearing, and so cause them to be too familiarly and rashly used, even by those which are not prophane, as wee may see in the Iewes.

13. 5. Heretiks were the first authors of these formes in the Church of God. who also were upon that ground, condemned. *Elxai* (a follower of the Heresie of the *Ossenes*, in the time of *Trajan*) taught, that is was lawfull to sweare by Salt, Water, Bread, Earth, Heaven, Sky, Mudde; whom

Epiphanius confuting, *Lib.* 1. proves, that we must sweare by God alone, according to the Law; *Thou shalt have no other Gods but me.* And of the *Manichei*, among other their novel Doctrines, it is reported by *August. Lib.* 19 *contra Faust. cap.* 21. That *they sware often, and without any scruple, by the creatures.*

14. 6. In the Civill Law such kind of formes are condemned by the best Interpreters, *Wesembec. Lib* 12. *tit.* 2. The Emperours *Arcad.* and *Honor.* in the Booke, *Si quis major, Cap. de Transactionibus*, thus spake.

Object. What is to be thought then of those formes of Oathes, in which mention is made of the *Soule, Life, Salvation, Death, Damnation, &c:*

15. *Answ.* In these formes of execration, men sweare directly by God himselfe: and by these additions, they effectually shew, that they offer themselves to the severe judgement of God, to deprive them of those best things they have, or to afflict them with the greatest evils, if they make not good what they say. But when the attestation it selfe is made by a creature, it can by no meanes be excused.

Quest. 3. *What are we to thinke of those usuall formes*, in Faith, in Troth, on my Conscience?

16. *Resp.* They are not Oathes, because they adde not a new attestation to the confirming of a Testimony, but only declare it to be serious, deliberate, sincere and certaine. Yet from such formes as have the Particle, *By*, in them, with reference to the creature, we are to abstaine, as from that which hath an appearance of evill, and is scandalous.

Quest. 4. *What is to be thought of that forme, in which the* Sacrament, *or some such thing is named, in way of an Oath?*

17. *Answ.* Beside the common sinne, which is alwaies committed in swearing by creatures, there is also a Superstitious opinion concerning such things, or at least, a kind of partaking in that Superstition.

Quest. 5. *Whether is it lawfull in swearing to use Amphibo-*

phibology, or Equivocation?

18. *A.* 1. Equivocation is used in an Oath two waies, First, when the words themselves which are used are of a doubtfull sence, and so are meant one way by him that sweareth, and taken otherwise by others: As if a French-man, called in Latin *Gallus*, being questioned with about his Countrey, should sweare he were no *Gallus*, meaning *no Dunghill-Cocke*, as the word also signifies.

Secondly, when the words themselves which are used, have a plaine meaning, but by a tacit restriction, or interpretation, which one keepes to himselfe in his minde, they are changed into another sence: as they say, that *Franciscan Monke* did, who being asked which way a Murderer had fledd that passed by him, putting his hands into his sleeves, answered, he passed not that way; meaning, that hee went not through his sleeves.

So also, many of the Iesuits doe maintaine, that a Priest being asked, whether he be a Priest, if he be not asked by a Iudge, or have a cause to dissemble the truth, may lawfully answer, that he is no Priest, so that he understand that he is no Priest of *Baal* or *Isis*, or that he is no Priest to tell another so. The former may bee called *Verball Equivocation*, the latter *Mentall*.

19. *A.* 2. *Mentall Equivocation* cannot be used in an Othe without a grievous sinne.

First, because in an Oath we testifie something unto others, in the most solemne manner that may be; but when we signifie no certaine thing in our words, but something fained, or dissembled; then wee doe in intention testifie nothing unto others: and so the nature of an Oath is by this dissimulation violated, and quite overthrowne in the maine foundation of it.

Secondly, because this mentall Equivocation is a direct and manifest lye, because there is in words a testimony given both against the minde and conscience of the witnesse, and against the thing it selfe.

Thirdly, because he goeth about by his testimony to work a beliefe of that which is false in the hearers; which is not onely to suffer them to be misled and deceived, but directly

to misleade and deceive them.

Fourthly, because it is a great injurie to, and provocation of God, to bring his testimony, though faindely, to prove a falshood; and therefore that outward Oath is taken upon a grievous lye, with a great mockery of Gods testimony which is called upon.

Fiftly, because by this meanes, a doore is opened for the cherishing of all manner of lyes. For there is nothing (as *Azor. Jes.* observeth) so false, but may be cleared from being in any sort a lye, if wee doe but reserve something in minde, according to our pleasure. For we might, whatsoever any body desires of us, though we have it by us, deny that we have it, understanding, *to give it them*: whatsoever we have done, spoken, or thought, or purposed; wee might say, when we are asked about it, we have not done, spoken, thought, or purposed it, namely, in this sense, *to tell it you.*

Object. Of the speech uttered by the mouth, and the reservation we keepe in minde is made but one compound, and totall proposition, in which there is no falsity. As when a Masse-Priest affirmes in words, that he is no Priest, and understands, *to tell it to another*. Now it is free for a man to compose such a propositon of *Vocall* and *Mentall* termes.

20. *Answ.* Although such mixt propositions may be admitted, when a man is meditating of any thing by himselfe, or when we have to doe with God alone; because God and our spirit understand that which is in our minde, aswell as if it were uttered by words: yet they have no place in giving testimony before men; because the mentall reservation testifies nothing to the hearers; let that reservation therefore, be what it will, such a testimony is a lye; and if it be confirmed with an oath, it is perjury: seeing that which is signified by words, is repugnant to the conscience of the witnesse.

21. 2. Verball equivocation is also unlawfull in an oath: First, because it testifies no certaine thing, and without a certaine testimony, that oath at least is vaine.

Secondly, because it tendeth not to the end of an oath which is *to end Controversies*, and confirme the truth, *Hebr.* 6. 16. but contrary.

Thirdly

Thirdly, becauſe it deceives and miſleades the hearers, which is contrary to the nature of an Oath, *if wittingly I deceive.*

Fourthly, becauſe the affirmation, or denyall of the queſtion propounded, if from the Conſcience of the reſpondent, it bee not conformable to the ſenſe of him that askes the queſtion, is a lye. For the queſtion it ſelfe, in that meaning in which it is propounded, is the ſentence to be teſtified: and the affirming or denyall of that which cannot ſtand with that ſenſe, is a falſity, which if it be againſt the conſcience of him that gives the teſtimony, it cannot but be a compleat lye.

Fiftly, becauſe ſuch an oath that confirmeth a lye, is in reſpect of the nature of the thing, manifeſt perjury; and in reſpect of the intention of the ſwearer, a prophanation of Gods Name.

Object. If we be not asked in a lawfull maner, or if injury be done to us, it is lawfull for us to provide for our owne good, ſo that we ſpeake ambiguouſly?

22. *Anſw.* No injurie offered unto us by man, can bee any juſt cauſe to us of offering injury to the name of God. Now a great injury is done to God in that ſinne of lying, and much more in that ſinne of perjurie.

Queſt. 6. *In what ſenſe are the words of an Oath to bee taken?*

23. *Anſw.* In that ſenſe which we judge the hearers to conceive: that is, regularly in that ſenſe which they have in the common uſe of men. Becauſe the ſignification of words depends upon the uſe of men.

Queſt. 7. *Whether is it lawfull ſometime to anſwer according to the* principall and remote intention *of the asker? for example, when one city refuſeth to admit the inhabitants of another city, which is thought, though falſely, to be infected with the Plague, if any one comming thence ſhould be asked, whether he came from that City, whether may he upon Oath deny it, either becauſe that City is not infected; or becauſe, if the City be infected, he knowes himſelfe to be cleare: and ſo hee truely ſatisfies the principall intention of him that demands the queſtion?*

24. *Anſw.* Its not lawfull. Becauſe the queſtion is pro-

bounded, the Oath required, not about the *End*, which is principally intended, but about that particular meane which seemes to belong to that End. Now the question, and the affirmation, or deniall of it doe together make up one and the same proposition, or axiome.

Quest. 8. *Whether are the words of an Oath always to be taken strictly, as they import?*

25. *A.* 1. An Oath, (because of the danger of perjury) is of a *stricte, right, and interpretation*, so that it admits not those larger explications, which take place oftentimes in deeds and words of another nature.

26. 2. Yet in an Oath there are to be understood those conditions, which through the received use and custome, are presumed to be conceived of those whom the Oath concernes. For example, First, in all promissory Oathes this condition is understood, *if it shall please God.*

Secondly, in those things which are subject to the power of a Superior, it is to be understood, *if it shall please him also.*

Thirdly, in things so mutable, that they may make their promise unlawfull, it is so to be understood, *if things continue in the same state.*

Fourthly, He which sweares he will keepe the Statutes of any Societie, is to be judged to understand, as those Statutes are observed in the approved custome and use of others.

Fiftly, He which sweareth that he will stand to the Precepts or Statuts of any man, or Society, ought to be understood in that sense, that the Oath be not stretched but to those that he might in probability thinke of, not to those which if the Iuror had thought of, it is probable he would not have promised to performe.

Quest. 9. *Whether every Oath obligeth him that sweareth, to the fulfilling of it?*

27. *A.* 1. Every Oath bindes as farre as it is a testimony of a lawfull and possible thing, but no further. Hence, first, such an Oath bindes, although it be wrested by force, or feare, though it be joyned with some injurie. For there is a double obligation in every promissory Oath; one to God, another to man. Now although the injury done, takes away the wrong

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in respect of man doing the injury, because no right is founded upon an injury; yet the obligation made to God remaineth, which without irreverence and injury to God, cannot be both admitted, and then contemned. This is the case of a man constrained by theeves to sweare to pay a price for his redemption. Such a one either ought not to sweare, or swearing a lawfull thing, ought religiously to keepe his Oath.

28. *A.* 2. Although an error about the substance of the thing which is respected in their Oath, or about the proper cause, may take away the obligation of ones promise, which is the case of one that contracts Matrimony with one particular person, supposing her to be another: yet an error about a circumstance, or an intrinsecall, and accidentall cause doth not dissolve the obligation. This was the case of the *Israelites* with the *Gibeonites*, *Iosua*, 9. and is the case of him that contracts Matrimony with a meane, or a poore woman, supposing her to be Noble, or rich. In the first error there was no testimony at all, but in the second there was a lawfull testimony.

29. *A.* 3. A latter Oath against a former honest Oath, or promise, doth not binde: because such an Oath is plainely of its owne intrinsecall nature, upon supposition of the former promises unlawfull.

30. *A.* 4. An Oath to commit any sinne, or to neglect any duty, doth not onely not binde, because an evill thing can receive no force from an Oath; but if it be kept, it increaseth the guilt, because then two sinnes are committed; one, of that kinde which the fact considered in it selfe is of; and the other against religion, out of irreverence, and abuse of the name of God, as an evill purpose is confirmed by the authority of God.

31. *A.* 5. That an Oath lawfully taken, though the keeping of it may hinder a greater good, ought to bee observed, unlesse that good be such that it brings a generall obligation, and be generally understood as an exception in such a promise.

Quest. 10. *Whether the Oath of a dead man doth binde his Heires and Successours?*

32. *A.* 1. It doth not properly binde under that notion

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on of an Oath: becauſe an Oath is a perſonall bond. Citizens therefore are not properly perjured, if they keepe not the Statutes, which were ſworne to by their Predeceſſors, if themſelves ſweare not.

33. *A.* 2. Yet it doth ſometime binde, in reſpect of the thing which was the proper cauſe of the Oath; to wit, if it were after the nature of a contract: which is the caſe of him, that ſweareth he will pay, or doe this or that; ſo that by that meanes he may enjoy this or that commodity. For his heires if they will enjoy the ſame benefit, are tyed to keepe the ſame oath.

Queſt. 11. *Whether and how may the obligation of an oath be looſed?*

34. *A.* 1. No abſolution from an oath, properly ſo called, either by *Diſpenſation* (which is a plaine releaſing of the bond) or by *Commutation* (which is the changing of the bond, from one ſubiect matter to another) can bee expected from any humane Authority. Becauſe the religion of an oath pertaines to a *Divine Court*, and therefore is not ſubiect to *Mans Court*. In thoſe doubts which fall out about Oathes, the conſell of ſuch as are skilfull, is of good uſe, but for Authority to looſe the bond of an Oath, either wholly, by *Diſpenſation*, or in part, by *Commutation*, it is not committed to any kind or order of men.

35. 2. Yet there may bee a making void of an Oath ſometimes by Superiours, if in that ſubiect-matter they be Superiours, about which the Oath is converſant. So Parents, Husbands, Maſters, Princes, may pronounce as well either the Oathes, or the vowes of their Children, Wives, Servants, Subiects, made without their conſent in ſuch things as are ſubiect to their power.

36. 3 When the formall reaſon of an Oath is taken away, the Oath it ſelfe ceaſeth in regard of the event; which is the caſe of ſuch as have ſworne that they will obey any Lord, or Prince, who afterward ceaſeth to be ſuch an one.

37. 4. When the Oath taken, reſpects onely the obſervance or commoditie of man, to whom ſomething is promiſed, then the obligation ceaſeth upon the releaſing, or conſent of that man to whow the promiſe was made. The reaſon

ſon it, becauſe the foundation of ſuch a promiſe ceaſeth: and by the nature of the thing, there is alwaies included in ſuch a promiſe a condition, unleſſe the other ſhall pardon or remit. This is the caſe of a creditor to his debtor, and ſuch like. But this cannot be extended to the contract of Eſpouſals, becauſe there not onely the profit of man is look'd at, but the inſtitution of God.

Queſt. 12. *Whether is it lawfull for a man to bring him to ſweare, whom he knoweth, or vehemently ſuſpecteth, will ſweare againſt his cauſe?*

38. *A.* It is never lawfull determinately to deſire that he would ſweare that which is falſe. Neither is it lawfull indifferently to deſire that ſuch a one ſhould ſweare, whether this or that thing be or no, unleſſe upon a neceſſary cauſe: becauſe we ſhould both do injury to God, and be a murtherer of his brother. Now there may be a neceſſary cauſe for a Judge to require this, at the inſtance of a Plaintiffe, where no other remedy can be uſed: becauſe then we exact it not in his own perſon, but in the perſon of the Plaintiffe. And there may be ſometime a neceſſary cauſe to the Plaintiffe of deſiring this, when otherwiſe ſome great diſcommodity cannot bee avoyded. But for a private man, that knoweth it, privately to require it, there can be no ſufficient cauſe; becauſe no private benefit can come of it.

Queſt. 13. *Whether it may be lawfull for a private man to draw him to ſweare, who, he feares, will ſweare falſe, but is in ſimplicitie deceived: For example.* Titius *knowes that* Sempronius *was not this yeare at* Francquer; *he knowes alſo that* Caius *doth verely thinke that, hee ſaw him this yeare at* Francquer; *the queſtion is, whether* Titius *may deſire* Caius *to ſweare that* Sempronius *was not at* Francquer *this yeare?*

39. *A.* This is not lawfull: Becauſe though this Oath in *Caius* would be without fault; yet in *Titius* the perſwaden and adviſer to it, it would partake of the nature of periury. He doth not indeed ſo much injury to *Caius*, as if he ſhould induce him to ſweare that which hee knew to bee falſe, but he doth the ſame injury to God; whoſe Name he doth wittingly and willingly abuſe, to the confirmation of a falſehood.

Queſt. 14. *Is it lawfull for a Chriſtian to accept, or require an Oath of him, who he knowes will ſweare by Idols?*

40. *A.* It is lawfull to doe this for a weighty cauſe, as *Iacob* did, *Gen.* 31. 53. Firſt, becauſe the perverſeneſſe of the Oath is not reſpected by him, for whoſe ſake it is taken, but onely the confirmation of a teſtimony, and faith given. Secondly, becauſe it is not ſimply evill, to uſe evill to a good end. Thirdly, becauſe he that ſimply defines an Oath, not ſuch an Oath, doth not ſo much make uſe of the perverſeneſſe of the Oath, as the common nature of it.

Queſt. 15. *Whether is it lawfull for the Iudge to exact of the Defendant an Oath touching the crime objected to him; which is called an* Inquiſitory *Oath, or Oath ex Officio?*

41. *A.* 1. It is not lawfull at all, in a crime that is altogether ſecret. For God onely iudgeth of ſecret things.

42. 2. It is not lawfull to give a man an Oath, whereby he ſhould be compelled to accuſe himſelfe. Firſt, becauſe it is againſt nature, that a man ſhould bring a puniſhment upon himſelfe. Secondly, becauſe by this meanes many would be brought to forſweare themſelves.

43. 3. Though there be an accuſation going before, yet it is not lawfull to require ſuch an Oath of any one, as a probation, becauſe all iudgement ought to bee founded in Witneſſes, and ſuch arguments as have the force of a teſtimony, *Deut.* 19. 19. 2 *Cor* 13. 1.

44. 4. In caſe of an infamy going before, or a probation not ſufficient, and the want of a full one; a man may be admitted to an Oath of purgation, if he ſhall offer himſelfe to it, *Exod.* 22. 11. but he cannot be compelled.

45. 5. If the fault be notorious, any man generally may, even with the religion of an Oath, be aſked concerning the matter, *Deut.* 21. 7.

Obiect. 1. It was lawful to adiure a wife ſuſpected, *Num.* 5. 19.

46. *A.* This was a ſingular law, of an extraordinary diſpoſition, granted becauſe of the hardneſſe of the hearts of the Iewes, as alſo the divorce of a woman that was not an Adultreſſe.

Obiect.

Obiect. 2. *Iosuah* required of *Achan*, that he should acknowledge his fault, *Iosh.* 7. 19.

47. *Ans.* After accusation and iudgement, hee onely perswades to confession.

Obiect. 3. Our Saviour answered to the High Priests adiuration, *Mat.* 26. 63, 64.

48. *Answ.* First, not because he was lawfully adiured, *Ioh.* 18. 20, 21. Secondly, No otherwise then hee did to *Pilate* without adiuration. Thirdly, Not to confesse his fault, but to beare witnesse to the truth, *Ioh.* 18. 37.

CHAP. XXIII.

Of a Lot.

Quest. 1. *How may a Lot be lawfully vsed?*

1. *A.* 1. Such a Lot as is cast to finde out what is lawfull or not, is in no sort to be permitted. Because the Law of God is a meane appointed by God to shew men the rule of life; neither did he ever reveale his will to any by Lot.

2. *A.* 2. A Consulting, or a Diuining Lot, used to finde out an hidden truth that is past, or some event that is to come, cannot be lawfull, unlesse it be by Diuine inspiration. Because this is an extraordinary meane, and so hath not an ordinary rule, nor may it be used without extraordinary direction, without rash tempting of God.

3. *A.* 3. A Diuisory Lot, which is used to determine any thing *de facto*, may be lawfull, or unlawfull, according to the matter about wherewith it is cloathed. It is unlawfull, Firstly, if it be done out of an ill intent, expecting the deciding of the Question, either from Fortune, or from any other cause, but the providence of God. Because herein is either a meere vanity, or else superstition mingled with it. Secondly, If it be done without due necessity, or if other ordinary meanes of Gods providence be omitted. For then it hath rashnesse mixed with it, and belongeth to the tempting of God. Thirdly, if it be done in an vnder meanes, either with

fraud, or without due reverence to Gods providence. It is lawfull: First, if it be done out of a right intention, seeking direction from God. Secondly, if in a case of necessitie, when a better meanes cannot be used to take away the doubt or difficultie. Thirdly, if in a due matter, where there is no danger of iniustice: because we have the decision of such questions in the word of God. Fourthly, if with due reverence, so that that be yeelded to which the lot determines, as comming from Divine providence.

Quest. 2. *What is a iust cause of casting a divisory Lot?*

4. *A.* When there is no other meanes to avoid some great discommodity. Now the greatnesse of the discommodity sometimes depend upon the weight of the thing it selfe; as when it is put to Lot, which among fit ministers, ought to stay in the City in the time of the Plague. And often it depends upon the affection of men: as when among companions that are every way equall, the Lot is cast for the taking away debate and discord.

Quest. 3. *When Lusory Lots, or those playes which consist of Fortune, or meere chance, be lawfull?*

5. *A.* Such kind of Playes, whether they meerely depend on Fortune, as Dice-playes, or doe principally depend on it, as Cards and Tables are in their owne nature unlawfull. First, because that ought not to be turned into a play, which in its owne nature hath a singular respect to Gods speciall Providence. But a Lot of its owne nature, doth respect the determination of the Question, from the speciall providence of God. For meere contingency of it selfe, hath no aptitude, for the determining of any question. Neither can any thing beside meere contingency, be respected in a Lot, without the speciall providence of God, or the helpe of the Devill, or of some faigned Deity in the directing of that Contingency. Secondly, because in such kind of plaies, the nature of the Lot, gives occasion to many sinnes, as to a blasphemous recreation and cursing of Fortune, when the Lot is crosse: a praising of ones good Fortune, when the Lot favoureth: and a pertinacious contention because of the expectation of better fortune.

Quest. 4. *What is to bee thought of publicke Lotteries, wherein*

wherein many Prizes, or rewards, are propoſed to bee gotten by Lot?

6. *A.* 1. They might haply bee ſo ordered, that they might be lawfull. Namely, if there were any need of a contribution to ſome pious uſe: and to avoide diſcommodities, the buſineſſe ſhould be permitted to Lot who ſhould diſtribute: and theſe alſo which caſt the Lots, ſhould onely venture that which they would not unwillingly give and ſo come to the Lottery, not out of an hope of gayning, but out of an intention of beſtowing ſomething.

7. 2. As they are now uſed, they ſeeme to be unlawfull, becauſe they onely aime at gaine, by fraude and flattety, and give an occaſion to many evils.

CHAP. XXIV.

Hitherto concerning the firſt Commandement: In the ſecond, firſt of the Church.

Queſt. 1. *WHether is a Beleever bound to joyne himſelfe to ſome certaine particular Church?*

1. *A.* 1. Yes, by all meanes. First, in reſpect of Gods Inſtitution, *Matt.* 18. 17. in which there is not onely the neceſſity of a Precept, but alſo of a Meane.

2. 2. In reſpect of the preſence of God and Chriſt, *Apoc.* 1. 13. For if we would approach to God, we muſt joyne our ſelves to that Society, where God is in a ſingular manner preſent, ſo that he may be found of thoſe that ſeeke him.

3. 3. In reſpect of the glory of God, which by this meanes is publikely promoted, and propagated. For as the Name of God in the Old Teſtament, was placed at *Ieruſalem*, ſo alſo is it now, in the Eccleſiaſticall Aſſemblies though not in this or that place.

4. 4. In reſpect of the Covenant and promiſe of God: For thoſe which are in the Church, are as it were directly under the bleſſings of God, to have them powred upon them, *Eſai.* 65. 5. and 23. 13.

5. 5. In respect of our profession, because otherwise it cannot be avoyded, but those signes will hardly be discerned, whereby Beleevers are distinguished from Vnbeleevers, 1 *Cor.* 5.12.

6. 6. In respect of mutuall edification, which followeth of it selfe, upon the combination of Beleevers, *Heb.* 10. 24.25. 1 *Cor.* 11.17. and 12.25.27. *Rom.* 1.12.

Quest. 2. *To what a kind of Church ought we to joyne our selves?*

7. *A.* 1. To none but a true one, that is, Professing the true Faith.

8. 2. Of true ones, we ought to chuse the purest as farre as we are able,

9. 3. Although we may joyne our selves to one, in which many defects are necessarily to be tollerated, yet not to one in which we must of necessity partake in any sinne, *Eph.* 5.11. neither is it lawfull to adjoyne our selves to any Church, with a minde, by our silence, to cherish any of its defects, but that (as farr as we may with edification) we may doe our endeavour to take them away.

Quest. 3. *Whether wee may communicate with such a Church, as doth tollerate the wicked, and oppose the good?*

10. *Resp.* 1. The tollerations of any notorious crime, is a grievous sinne in a Church, *Apoc.* 2.20. and of it owne nature tends to the corruption of the Church. 1 *Cor.* 5.6.

11. 2. It doth pollute the Communion in it selfe, to these wicked ones who are tollerated, and to those also which are the causes of that tollerating. *Hag.* 2.3.

12. 3. All those participate of this pollution, which doe not endeavour, as much as in them lyes, to remove scandals, 1 *Cor.* 1.

13. 4. The mixture which doth arise from this tolleration, doth diminish the consolation and edification of the godly.

14. 5. All men ought therefore by all lawfull meanes to endeavour that they may live in those Churches, where the *Precious is separated from the vile, Jer.* 15.19.

15. 6. Yet from such a Church, in which some wicked men are tollerated, we must not presently separate, 3 *John* 9.10.

9. 10. 11. First, because it may be the error or infirmity of the Church. Secondly, because patience and long-suffering is to be exercised toward a private brother offending, *Gal. 6. 1.* much more towards a whole Society of Brethren, or a Church. Thirdly, because by the rash departure of the godly the correction of the evill ones is not promoted, but hindered. Fourthly, Because oft-times there cannot be a departure made from such a Church, to one more pure, without grievous discommodities; which must be avoided as much as wee can, without sinne: yea sometime they make an affirmative Precept to cease to binde, which otherwise could not be left undone without sinne.

16. 7. If any one either wearied out with unjust vexations, or providing for his owne edification, or for a testimony against wickednesse, shall depart from such a Society to one more pure, without a condemnation of that Church which he leaves, he is not therfore to be accused of Schisme or of any sinne.

Quest. 4. *Whether it bee lawfull to continue in that Church, where the power of removing Scandall, and purging out the wicked, is wanting?*

17. *A.* 1. The power it selfe, for the right of it, or in regard of the first act of it, cannot be separated from a true Church, because it doth immediatly and necessarily flow from the very essence. For it is contained in that covenant whereby Beleevers are ioyned into a Church.

18. 2. The use of the power cannot bee taken away, without the grievous fault of them who take it away, and the great iniury of them from whom it is taken.

19. 3. Neither ought the Church to rest in this, that it seeth it selfe unjustly oppressed by others: for it belongs to the duty of the Church to maintaine the Liberties which are granted to her by Christ.

20. 4. Yet if Beleevers contending for their liberty cannot procure this right in that part, nor without most grievous discommodities depart to a more pure Church, and doe keepe themselves from the approbation of sinne, and study likewise to make up that defect, as much as they can, they sin not if they ioine themselves to such a Church, or continue in it.

Quest.

Quest. 5. *Whether it be lawfull to stay in such a Church, where some of the Ordinances of Christ are wanting, and in the roome of them some of mens constitutions brought in?*

21. *A.* 1. The defect of some Ordinances, though it ought not to be approved, yet it may be tollerated; because an imperfection, whether in private persons, or in a publicke State doth not take away the nature of that Office, which is found more perfect in some persons or State.

22. 2. Humane Institutions if they be extrinsecall to the Church and Worship, and make to the promotion of the Ordinances of Christ, and edification of the Church, then they ought to be admitted and approved, as Civill meanes used and applyed to spirituall ends. But if they have a religious State, and pertaine intrinsecally to worship, or have that same nature with the institutions of Christ, possessing this place, for they ought in no sort to be approved.

Chap. XXV.

Of calling to the Ministery.

Quest. 1. *Whether a Calling be necessary?*

1. *A.* 1. A singular calling, not required to teach and preach the Gospell upon occasion, *Acts* 8. 4. and 11. 19. 21. and 18. 24.

2. The reason is, First, because this is the duty of all Christians to promote, as much as they can, the kingdome of God, and so to teach others Divinity.

Secondly, because it is necessary sometimes that men be convicted of errours, and instructed in the truth, before there can bee any lawfull vocation.

Thirdly, because a people sometime destitute of a Minister, cannot, without detriment to their edification, be otherwaies helped, unlesse they admit the teaching of such as are not yet rightly called to the Ministery.

3. 2. Not onely private preaching, but publike, may bee exercised with a singular calling. First, in a Church to bee constituted.

Secondly,

Secondly, in a Church constituted also, with her approbation, if confusion be avoyded, and order observed, 1 *Cor.* 14. 23, & 6 *Acts.* 13. 15, for it pertaines to the edification of the Church, that they who excell others in gifts, doe exercise them before others, to helpe them, and excite them.

4. 3. Yet for one to invade the proper duty of a Minister, without a speciall calling, is altogether unlawfull, *Heb.* 5. 4. *Tit.* 1. 5. *Jer.* 14. 14.

First, because there is required a singular seperation of God, *Acts* 13. 2. *and* 20. 28. *Rom.* 1. 1.

Secondly, there is required an undertaking of a singular, and weighty function, the author and dispenser of which is God himselfe. *Ephes.* 4. 11. 1 *Corinth.* 12. 5, 6. *Matt.* 9. 38.

Thirdly, there is required a singular assurance of the assistance of God.

Fourthly, there is required a singular expectation of a blessing from God, *Mat.* 28. 20.

Fiftly, there is required singular fidelity, and alacrity, 1 *Tim.* 4. 14.

Sixtly, it is requisite that that Church to which he is to minister be assured of the will of God whereby hee hath appointed such a one for their Minister, that they may bee subject to him out of Conscience, *Heb* 13. 17.

Seventhly, it is requisite that order be observed, 1 *Cor.* 14. 40.

Quest. 2. *What things are necessarily required in him that is to be called to the Ministery?*

5. *A.* 1. Such an integrity of life, that he be not onely without Scandall, but also have a good testimony, 1 *Tim.* 3. 7 by a testimony herein is understood the good opinion that we have concerning his uprightnesse, made manifest by his honest & pious conversation.

6. 2. Knowledge and skill in the Doctrine of Christ above the common sort of Beleevers, 2 *Tim.* 3. 16. To which also must be added, the understanding of those things which pertaine to his Office in governing the Church, 1 *Timothie* 3. 16.

7. 3. Some dexteritie in teaching, or in communicating

unto others, that knowledge which he hath himselfe. 1 *Tim.* 3. 2. 2 *Tim.* 2 2.

8. 4 A will in some sort ready to undertake the Ministery, and to discharge it: which will of his ought to arise from feare of poverty, or such like discommodity; or out of a desire of superiority, fame, or gaine, or such like, &c. 1 *Pet.* 5. 2. for this will is in some sort constrained, and it not properly and directly carried to the worke of the Ministery, but out of pure love and zeale, *John* 21. 15, 16, 17.

9. 5. The difference in these qualifications is such, that First, a knowledge of the truth with some dexterity of teaching is necessarily required to the essence of a Minister; because they are the proper foundations of that vocation: but integrity is onely necessary, as a meane to the well being, though it be necessary by the precept of God, even to the very being of a Minister.

Secondly, concerning the Doctrine, and dexterity, judgement may be given by others; but concerning the inclination of the will, no man beside the party to be called can certainely and alwaies judge.

Thirdly, Doctrine and dexterity cannot suddenly be procured by others: but the will drawing backe through feare, or modesty, may and ought to be excited, and stirred up by exhortations. As for those that can, and are not willing, paines is well spent in the calling them; not so for those that cannot, but would.

Quest. 3. *Whether are those which can reade, or recite a Sermon by heart, out of the writings of others, furnished with the necessary gifts of Ministers?*

10 *A.* 1. In no sort. For first, the gift of reading and rehearsing by heare, is not a gift of the Ministery, but a gift of wisdome and knowledge, 1 *Cor.* 12. 8.

11. 2. A Minister must necessarily have a faculty of applying the Word, according to the diversity of hearers, times, places, and other circumstances, with that variety which diverse occasions doe require, 2 *Tim.* 4. 15. but this cannot bee done, by reading, or reciting out of the prescript of another.

12 3. He ought also to be ready to give an account of those things which he teacheth, to any one that aske, and

to convince the gaine-sayers, *Titus* 1. 9. which cannot bee done by reading and reciting.

13. 4. He ought to goe before the Church in those gifts, which are to be effected and sought by al Beleevers, 1 *Tim.* 4. 13, 14, *&c.* but all Beleevers ought to endeavour, that the Word of God might dwell plenteously in them, *Col.* 3. 16.

14. 5. No man can discharge the office, either of an Advocate, or a Phisician, by reciting prescript formes. Now a Minister is a spirituall Advocate and Phisician.

Quest. 4. *Whether is it lawfull to desire the Ministerie?*

15. *A.* 1. To seeke a place in the Ministery, either for lucre, or the profit that it may bring along with it, is plainely to be condemned. For this is to account gaine godlinesse, 1 *Tim.* 6. 5.

16. 2. To desire the worke of the Ministery, out of desire and zeale to edifie the Church, and to glorifie God, this is pious and laudable, 1 *Cor.* 16. 15. 1 *Tim.* 3. 1.

17. 3. To offer himselfe to the judgement of others to be tryed and approved for the Ministery, is no way repugnant to the honour of the Ministery.

18. 4. He which hath a good testimony of his fitnesse, for the worke of the Ministery, may without offence of conscience, modestly offer his paines to any Church, *Esa.* 6. 8. for God offers such to the Churches.

19. 5. Yea importunately to urge his owne calling, and by cunning to procure it, is utterly unfit for one that is rightly disposed to the Ministery, 2 *Cor.* 2. 16.

20. 6. By fraud and violence to thrust himselfe upon a Church against their will, is plainely a devillish part.

21. 7. So to come to the office of the Ministery, as to a thing subject to buying and selling, this is Symony. Because the office of the Cure of Soules, is the gift of God, which is communicated properly by God alone; and therfore to buy the office is all one in kind, and in the nature of the thing, with that which *Simon* did, *Acts* 8.

22. 8. Simony is committed not onely by a gift from the hand, when money is given to procure such an office, but also by a gift from obsequiance, when it is given and yeelded to

any for that end: and also by a gift from the tongue, when it is procured by intercession and prayers, so that the worthynesse is not principall, regarded.

Quest. 5. *Who are they which have the right and power of calling Ministers?*

23. *A.* 1. The chiefe right of calling is in Christ alone, who is the Head of the Church, the Author of the Ministrie, and the Lord of the Ministers.

24. 2. The delegated right cannot properly be in Diocesan, Bishops, or Patrons, or Magistrates; as such, because Christ who ordained the Ministery, hath prescribed nothing singular concerning those Orders, hath communicated no new right unto them, and hath left his Church well ordered without them.

25. 3. The delegated right belongs to that whole Church, which the Minister that is to be called must serve.

For, first, Ministers are given by Christ to the Church, that by the same ordinary and certaine way, they may bee procured by every Church. But if the vocation should depend upon others, the Church should often be destitute, of a certaine, of procuring Ministers to it selfe, and so such a Church should be instituted of Christ, which should not be sufficient in it selfe.

Secondly, If the right of calling were in the power of others, then the Church should not immediatly receive her Ministers from Christ, but from those whose this right was.

Thirdly, otherwise it could not be, that the Church should alwaies freely submit her selfe to her Ministers, which yet in the Ministery is no lesse necessary then in Marriage.

26. 4. This right of Calling doth so in regard of the proprietie remaine in the Church, that it cannot either by the authority of any other be taken away, or by a voluntary grant be lost, or bee wholly committed to the fidelity of another. For the act of the Church is a cause necessarily required to Ecclesiasticall calling.

27. 5. Yet divers actions pertaining to calling may bee commanded to others, and ordinarily ought to be performed by the principall members of the Church, or the Presbyters.

And

And the care that all things be done rightly, belongs to the Magiſtrate.

Queſt. 6. *What is the act in which Vocation properly conſiſts?*

28. *A.* Vocation properly and eſſentially conſiſts in election. For firſt, that voluntary relation which is betweene the Miniſter and people, cannot have any other foundation then voluntary election.

Secondly, a free Church, retaining her liberty, cannot be ſubjected to any, but by free election.

Thirdly, all thoſe acts which pertaine to vocation, either tend to election, as nomination, preſentation, examination, or depend upon election, or ordination, inſtitution, or induction, which is nothing elſe but the complement of election, and a ſolemne declaration; as the Coronation of a King, or the Inauguration of a Magiſtrate, and ſo is wont Metonymically, to be uſed for election, or vocation.

Queſt. 7. *Where the freedome of election is diminiſhed by Biſhops, Magiſtrates, Patrons; what kind of Calling is there?*

29. *A.* Although election be not in that manner and degree free as it ought to bee; yet a voluntary conſent, as in Marriage, ſo in the Miniſtery, though procured by unjuſt meanes, hath the eſſence of an election and vocation.

Queſt. 8. *When many are fit, who among them is to bee elected?*

30. *A.* 1. He which is moſt fit in the conſcience of him that doth elect, well informed, becauſe to doe otherwiſe were an accepting of perſons, which being diſpleaſing to God, ought to have no place at all in Divine matters. But this is ſo to be underſtood: Firſt that compariſon be made among thoſe which may commodiouſly be had.

31. 2. That he be judged moſt fit, who though hee bee ſimply and abſolutely inferiour, yet in relation to that Church for which a Miniſter is deſired, conſidering all circumſtances is found fitteſt.

Queſt. 9. *Whether a man may bee called to the Miniſtery, for ſome certaine terme of yeares?*

32. *A.* 1. That this ſhould be expreſſed, or directly in-

ended in the Calling, is utterly repugnant to the nature of the Miniſterie. For firſt, A Miniſter doth not properly devote his paines to the Church, but to Chriſt. Now Chriſt hath no where revealed his Will concerning a definite law of Miniſtery.

Secondly, Such a vocation doth diminiſh the affection and care of a Miniſter to his people, and of the people againe to him.

Thirdly, It leſſens alſo the dignity of the Miniſtery, while in ſhew, at leaſt, it makes it mercenary.

Fourthly, It brings along with it divers dangers, both to Miniſter and People. For ſo the Miniſter may without a juſt cauſe be diſmiſſed, and the people may unſeaſonably be forſaken.

33. 2. Yet that they ſhould be underſtood implicitely, a power of obtaining an honeſt diſmiſſion upon ſome condition, the neceſſity of which, the condition either of the party called, or parties calling, or the Church in generall may cauſe, there is nothing that abſolutely forbids.

Queſt. 10. *Whether may one that is rightly called to the Miniſtery, afterward leave off the Miniſtery?*

34 *A.* 1 It is not lawfull for any one to attempt this at his owne will.

Firſt, becauſe he is bound to God in that vocation, neither can he without his Commandment forſake his ſtation.

Secondly, he is alſo bound to the Church, not by an humane, but by a Divine covenant. And he can no more forſake the Church, then be forſaken of it.

35. 2. Yet if ſuch a cauſe fallout, that makes him unfit for the Miniſtery, or makes the exerciſe of it impoſſible to him, or bring a neceſſity of ſinning upon him in the exerciſe of it, then by Gods allowance he ſeemes to be looſed from the Miniſtery.

Queſt. 11. *Whether it bee lawfull for a Miniſter to goe from one Church to another?*

36. *A.* It is one thing to goe from one to another, another thing to be tranſlated or removed. Goe he may not ſo long as the foundation of his former calling remaines; but removed he may be upon the Judgement of other Churches,

ches, and by the consent of that Church to which he is bound, for a further fruit of common edification.

Chap. XXVI.

Of making Sermons.

Quest. 1. *What ought to be the Text, or Argument of the Sermon?*

1. *A.* 1. Seeing nothing ought to be Preached by a Minister of the Church of Christ, besides the Word of God; and the Word is not to be found any were but in the Scriptures, it necessarily followeth that his Preaching must bee altogether of the Scriptures.

2. 2. Although the Catechisme in which is contracted the summe of the Scripture which is most necessary for all; be necessarily with all diligence to be inculcated, yet a difference alwaies ought to be observed betweene such humane formes, and the Holy Scripture. Therefore it is not meet that the Catechisme should be in the same manner propounded for a Text in the Church, as the holy Scripture is wont to be.

3. 3. For the honour therefore of the Scripture, for the efficacie of the truth preached, and the danger of the scandall which may arise from that custome, it is most safe that some select places of Scripture be propounded for a foundation of the Catechisticall instruction, and that the Doctrine of the Catechisme be drawne aright of them, as the Doctrine of the Scripture.

Quest. 2. *Whether is that customs to bee approved which hath held in the Papacie, and is still used in some Reformed Churches, in the Sermon only ordinarily to explaine certaine Parcels and Sections, which are called by the name of Gospels and Epistles?*

A. 1. The publike reading of those Sections, omitting the other Scriptures, is repugnant to the expresse Commandement of God, who hath commanded the whole booke of the Law to be often read, *Deut.* 31. 10, 11, 12. and to

the

the practise of the Ancient Church, *Neh.* 8. 21. 2 *Chron.* 34 30. *Acts* 15. 21. *Col.* 4 16.

5. 2. The exposition of those Sections is not sufficient for the due edification of the Church. For many things are necessary to be knowne, which are not contained in those Sections, 2 *Tim.* 3.16.

6. 3. The Sections are perverse, so that many of them are, as parts cut off from intire bodies, and are propounded by themselues, maimed without head or taile.

7. 4. They which adhere to these Sections, neglect the Divine order and manner of the Scripture, and conceale it from the people, to the great detriment of Religion.

8. 5. This custome of Preaching onely out of these Dominicall readings, was brought in, in the depraved and darke times of the Church, not without a Superstitious respect to some Solemnities deuised by men, against the rule of Scripture, and practise of the Primitive Church.

9. 6. Experience hath taught, and doth teach still that the knowledge of God doth more abound in those Churches, where, this custome being left, the Scriptures are freely handled; partly, in a continued order through some whole Books; partly, as any singular and necessary occasion requireth.

Quest. 3. *Whether is it lawfull to procure Sermons out of Postils?*

10. *A.* 1. To beg, or to rehearse *verbatim* a Sermon out of the prescript of another, is altogether unworthy for a Minister of the Gospell.

First, because by these meanes those gifts which God hath given men for the Ministery are not exercised, but onely memory and pronunciation.

Secondly, because they that doe so, cannot aright cut the Word of God by a fit accommodation of it to the condition of the hearers, according to the variety of occasions.

Thirdly, because the force and efficacie of that Sermon is lost, which is not fetcht from the certaine judgement, and inward affection of the speaker: which cannot bee expected from them, that speake all out of a prescript forme.

Fourthly, because this manner of doing, makes Ministers not increase in knowledge, but in memory onely.

Fiftly,

Fiftly, it makes them also to be despised among many.

11. 2. Yet Commentaries, and godly Sermons made by others, may be of great use to a Minister lesse exercised.

First, because imperfect beginners are excited and directed in the right way, by the example of such as are more perfect, and of greater yeares.

Secondly, because divers things are to bee found in such kind of writings, which those that are lesse exercised may transferre into their owne use.

Thirdly, because some things are propounded with more confidence by beginners, when they see the same things used by the gravest Divines.

12. 3. For those Sermons which are commonly called *Postils*, so much is not to be attributed unto them, as that they should be numbred among the singular helps of Sermons.

First, because the most of those *Postils* were written by Popish men, who were ignorant of the force and efficacie of the Gospell; or by other Heterodox persons, whose Orations are read with more danger then fruit, by the unskilfull, or lastly, by some lighter Doctors, who without any great judgement, have in this way accommodated themselues to the time.

Secondly, because these *Postils* are onely accommodated to the Dominicall Sections, to which a Minister of the Gospell ought not to adhere.

Thirdly, because they containe neither the Divinity that is to be taught, but in a very little measure, nor any certaine and edifying manner of teaching, but such as is fitted for the pleasing of vaine men.

Fourthly, because in those Churches where they are most used, Religion is not to be found in its vigour, but either ignorance, or the forme of goodlinesse takes place, the power of it being denyed.

Quest. 4. *Whether are the Writings and Sayings of Heathens to be alledged in Sermons.*

13. *A.* In the ordinary course of Preaching, among Auditors that are unskilfull in such matters, and which acknowledge the Divine Authority of the Scripture, such allegations are altogether to be abstained from.

First, because they are not fit meanes to beget, nourish, and preserue Faith and spirituall life.

Secondly, because neither *Moses*, who was learned in all the wisdome of *Egypt*, nor Christ in whom were all the treasures of wisdome and knowledge, ever alleadged any such thing.

Thirdly, because injury is offered to Christ, as if he onely were not to be heard.

Fourthly, injury is done to the Scripture, as if it alone were not sufficient for the edification of the Church.

Fiftly, because a scandall by this meanes is brought into the Church, whilest it heares the testimonies of Heathens promiscuously mingled with the Oracles of God, as if they were of like Authority.

Sixtly, because humane wisdome is to be concealed in the Preaching of the Gospell, 1 *Cor.* 2. 1. 2 *Cor.* 2. 4. because it hinders the demonstration of the Spirit, and the efficacy of Preaching.

Quest. 5. *Whether it is lawfull promiscuously to allege the Sentences of Fathers in Sermons?*

14. *A.* First, they cannot be brought in place of proofe; because they were men subject to errours, and so their authority causeth not a certaine and Divine Faith.

Secondly, they cannot serve for any illustration among common Hearers, to whom even the Names of the Fathers are unknowne.

Thirdly, they cannot be brought for ornament sake, because humane mixtures doe not adorne, but pollute.

Fourthly, yet sometimes to convince the pertinaciousnesse of some, to refute the slanders of the enemies, and to helpe the weakenesse of others, it may be necessary to use such kind of testimonies. But then they ought so to be produced, that it may plainely appeare, that the Minister is compelled to goe out of the bounds of the Scripture, and that he doth this onely for the causes before named; the Word of God, and the edification of Beleevers requiring no such thing.

Quest. 6. *Whether it is lawfull to mingle in the Sermon, words of Art, Latine words, Greeke, Hebrew, &c.*

15. *A.* Among the ignorant it is not lawfull. First, be-

cause

cause strange words doe hinder the understanding, and interrupt the attention of the Auditors.

Secondly, because if they be not explicated, they make not for the edification of the simple, and if they be explicated, it is an unprofitable wasting of time.

Thirdly, because they savour of ostentation in the Minister, and minister occasion and argument to the ignorant to cherish and excuse their ignorance.

Quest. 7. *Whether may Allegories invented by mans study be propounded in Sermons?*

16. *A.* 1. Continued Metaphors (which most properly are called Allegories) if they be apt, cannot with any reason be disallowed; for if it be lawfull to use a Metaphore, it is lawfull to continue the same.

Secondly, Allegoricall interpretations of things which have no certaine foundation in Scripture, ought not to be propounded as certaine.

First, because they are inventions of men, not the Word of God.

Secondly, because they wrest the Word of God from its proper scope.

Thirdly, because they subject the Oracles of God to the pleasure of vaine men, to be drawne hither or thither as they thinke good.

Fourthly, because seeing they are not produced out of the Word of God, but by men brought unto it, they have no spirituall efficacy in working upon the consciences of men.

Fiftly, because they can have no sound Doctrine in them, but that which hath a certaine foundation in other places of Scripture, and so they tend to the prejudice of that doctrine, which is handled fondly, and out of place, without foundation, as if it had none any where.

Sixtly, because they can breed no Faith, but that which consists in the wisdome of men.

Seventhly, because they make the sollid and saving simplicity of the Preaching of the Gospell unsavory and ungratefull to unskilfull men, who are taken with these toyes.

Quest. 8. *Whether any care be to be had of* Exordiums *in the making of Sermons?*

17. *A.* 1. An *Exordium* or preamble is not accounted, by Orators themselues, for any necessary and internall part, though but of an humane Oration: it is a great defect of judgement therefore in them, who will have it necessary in an holy Sermon.

18. 2. The seeking the good-will, docility and attention (in which consists the end of preambles) among Beleevers well instructed, acknowledging their Pastor, prepared and excited by prayers, both publike and private, to the hearing of the word of God; hath no necessary use.

19. 3. A Preamble, if it be nothing to the businesse in hand, is condemned by all: if it handle any matter which is contained in the Text, then it brings either a perverse disturbance of order, or else Tautologie.

20. 4. To seeke for Proverbs, Apothegmes, Sentences, or select Histories to make Exodiums of, by the accommodating of them, doth not onely savour of something humane, unworthy the Word of God, but hath a childish kind of affectation, which is not approved in the more grave speeches of men.

21. 5. The explication of the Coherence or dependance of the Text, which is part of the Analysis, may profitably be propounded instead of vulgar Exordiums. 6. And a briefe insinuation may sometime be used, wherein some thing upon occasion singularly pertaining to the purpose is declared; but not ordinarily.

Quest. 9. *What Text is to be chosen?*

22. *A.* 1. For the quallity of the Text, the election must be directed according to the condition of the hearers, times, and places. For the most necessary and profitable things must alwaies be most insisted on.

23. 2. In regard of the quantitie, fewnesse, or shortnesse of words ought in no sort to be affected.

First, because the more of the word is profitably explicated, the more the hearers are edified.

Secondly, because divers Doctrines proposed may more plainely and effectually be demonstrated out of a Text of divers propositions, then of one.

Thirdly, because unprofitable and ungratefull Tautologies,

or

or digreſſions, follow upon this affectation of a ſhort Text.

Fourthly, becauſe it ſavours of a kind of oſtentation, for a man to ſeeme to deſire to fetch many things out of few.

Queſt. 10. *Whether are all things which may be produced out of Scripture, or reaſons to the purpoſe, to be propounded in the Sermon?*

24. *A.* 1. Teſtimonies of Scripture, and confirmations from reaſons, are not to be heaped up without prudent diſcretion. For 1. to prove that carefully among Chriſtians, of which no Chriſtian almoſt doubteth, were to waſt the time, and weary the auditors without any fruit.

25. 2. In the confirming of that which needes proofe, choice and meaſure is to be uſed, leſt the memory of the auditors be overwhelmed, or firme and apt proofes bee any wayes weakned, by the mixture of ſuch as are weake, and nothing to purpoſe.

26. 3. The heaping up of proofes, or illuſtrations unneceſſarily, doe ſeeme to argue, either defect of judgement, or ſome oſtentation of wit, and memory.

27. 4. Other things more edifying are omitted, becauſe of theſe things, which omiſſion when it cannot be defended, is wont ridiculouſly to be excuſed with ſhortneſſe of time that was voluntary ſought and procured.

Queſt. 11. *Which part is moſt to be inſiſted on, the explication of the Text, the handling of the Doctrines, or the Vſe and Explication of them?*

28. *A.* Some ſpeciall occaſion may make the large explication of the text, or handling of the Doctrine to be neceſſary; but regularly, and ordinarily the principall worke of the Sermon, if it be not Catechetical, is in the uſe and application.

Firſt, becauſe the uſe is the principall end, both of the explications and doctrines. Now the one is principally to bee regarded, and thoſe things which doe neerely belong to the end: and all other things are to be directed to it.

29. 2. Becauſe it hath more difficulty and neceſſitie in the moſt part of hearers. For ſuch is the blindneſſe and perverſeneſſe of men, that their mindes doe more difficultly admit nothing, nor doth their condition require any thing more,

then the effectuall accommodation of the Word, to the subjecting of the Conscience in all things to the will of God. The Word of God is much more easily into the eares and understanding of men, then into their hearts and hands.

Thirdly, because so Christ, and the Prophets, and Apostles preached: for they did direct all things to the use and practise of life, and in perswading to that practise, they spent their greatest paines.

Quest. 12. *Woether Rhetoricall ornaments have any place in Sermons?*

30. *A.* That Rhetoricke which we finde in Scripture to be used by the Prophets and Apostles, hath great use in Preaching, if it be used with the like prudence. Now in Scripture there is great use of Tropes and Figures of sentences; but for Figures of words, which consists in likenesse of sounds, measures, and repetions, very few examples of them are to be found.

The reason is, First, because the harmony of elocution is the lighter part of Rhetoricke, which more agreeth to light persons and things, then to grave, sacred and divine.

Secondly, because they serve onely for naturall delight, not for spirituall edification.

Thirdly, because they are repugnant to the powerfull demonstration of the Spirit. They doe foolishly therefore which in their Sermons, affect sounds ending alike, but specially they which propound such rimes in unknowne Latine or Greeke words.

Quest. 13. *By what meanes especially may a Sermon bee made effectuall for the working upon mens Consciences?*

31. *A.* 1. Next to the evidence of truth, and the will of God drawne out of Scripture, nothing makes the Sermon more to pierce, then when it is apparent that it comes out of the inward affection of the heart without any affectation. To this purpose it is very profitable, if besides the dayly practise of pietie we use serious meditation, of fervent prayer to worke those things upon our owne hearts, which we would perswade others of.

Controversies. Quest. 14. *How ought Controversies to bee handled in Sermons?*

32. *ca.* 1. No Controversies are to bee moved, which we finde not just occasion for in the Text, or in the Doctrine deduced out of the Text.

33. 2. Then there is a necessary occasion, when for the edification of the hearers, wee are to meet with the secret thoughts and objections of the Auditors; or the calumnies commonly spread up and downe in opposition to the Doctrine propounded.

34. 3. Obscure, subtle, and high questions are not to bee handled in Sermons.

35. 4. Old Heresies, and such as are already buried, are not ordinarily to be named in Sermons, much lesse laboriously to be confuted, and raised from hell: for neither hath a faithfull Preacher so much leasure, because of errors and sinnes now taking place, as to seeke matter of opposition from any thing else; neither makes it any whit to the edification of the people, that they should be held in hearing and learning blasphemies and heresies.

36. 5. In such Controversies as are necessary, the people are not to be loded with many arguments, and answeres of objections.

37. 6. The most convenient manner of handling Controversies among the common people, is simply and briefly to shew how errours disagree from the principles of the doctrine of Christ.

38. 7. In the handling of many Controversies, that prudence is to be used, that the confirmation of the truth may appeare to all, and that they which know the contrary errours, may know how they may by confuted; and that they which know them not, may remaine in their simplicitie, and may have ready at hand, wherewith to defend themselves, if they be set upon in that part.

39. 8. If it be necessary to defend to a more full confutation of some errour, then the true state of the Controversie ought first to be laid open, that all may understand both what it is, and of what consequence in Religion. And those arguments principally are to be produced, which may effectually perswade the Conscience.

40. 9. In the manner of handling, zeale and truth must be

be tempered with ſuch mildneſſe and moderation as becomes the cauſe, and as may diſtinguiſh ſuch as erre out of ſimplicitie from ſuch as blaſpheame impiouſly.

Queſt. 15. *Whether beſide the ſolemne preaching of the Word by the Miniſter out of the Pulpit, there be any other handling of the Scripture to bee uſed in the audience of the Church?*

The exerciſe of Prophecie.

41. *A.* 1. In the Primitive Church, there was a certain propheticall exerciſe diſtinguiſhed from preaching, 1 *Corin.* 14.31,32, &c.

42. 2. To this exerciſe were admitted, not onely the Miniſters, but alſo of the brethren, ſuch as were of chiefe note and moſt approved, for the gifts which they had received, *Ibid.*

43. 3. It was lawfull for others alſo in the Church for learning ſake, modeſtly, and in order, to propound their doubts, that they might be inſtructed by thoſe that had more skill, *Ibid. verſ.* 35.

44. 4. This exerciſe where conveniently it may bee brought into Churches, ought not to be contemned, 1 *Theſſ.* 5. 20.

First, becauſe it is moſt agreeing to the order of the Primitive Church approved by the Apoſtle.

Secondly, becauſe it tends ſingularly to the exciting, cheriſhing, and increaſing the ſpirituall gifts of every beleever.

Thirdly, becauſe it takes away negligence and envy, and nourisheth charity.

Queſt. 16. *Whether a faithfull Miniſter may reſt in the common and publike preaching of the Word, as having ſufficiently done his duty?*

Private Inſtruction.

45. *A.* 1. He ought alſo to uſe private care to inſtruct every one in private, according as occaſion ſhall ſerve, and their neceſſities require.

First, becauſe in this duty the Apoſtles have gone before us, and left us an example to follow, *Acts* 20. 20. 1 *Theſſ.* 2. 10.

Secondly, becauſe they have exhorted us, that we ſhould have a care of the ſame duty, 1 *Tim.* 5. 1, 2. 2 *Tim.* 4. 2.

Thirdly, becauſe by private admonition, the Word of God

God is more applied to the condition and neceſſitie of every particular, then in publike it can.

Fourthly, becauſe private inſtruction makes way for publike, and alſo makes it much more effectuall, then otherwiſe it would be.

Chap. XXVII.

Of Baptiſme.

To whom it doth belong to Baptize hath beene diſcourſed ſufficiently in another place againſt *Bellarmine* : as alſo concerning the neceſſity and forme of Baptiſm. There remaines therefore onely one or two queſtions in this Chapter, briefly to be diſcuſſed.

Queſt. 1. *Who are to be Baptiſed?*

1. *A.* 1. Concerning thoſe of age, there can be no queſtion: for in them is required knowledge of the true Faith, and a deſire to be Baptized diſtinctly declared.

2. 2. As for Infants (ſuppoſing in this place that they are not to be excluded from Baptiſme, the grounds of which Doctrine are ſufficiently declared in the *Marrow of Diviſitie*) it is chiefly required that they be in the Covenant of grace by externall profeſſion, and eſtimation, in reſpect of the Parents; and that there be hope that they ſhall be inſtructed and educated afterward in the ſame Covenant. For Baptiſme is a Signe and Seale of the Covenant of grace.

3. 3. Baptiſme therefore moſt properly belongs to thoſe Infants, or one of them at leaſt, is within the Church, not without.

4. 4. That careleſnes therefore is in no ſort to be excuſed, whereby promiſcuouſly, and without difference, all are admitted to Baptiſme whatſoever they be, and by whomſoever brought.

5. 5. Such Children whose Parents are unknowne, if they be borne among Christians, are in charity to be accounted as the children of Christians, if there be not a just cause of presuming the contrary.

6. 6. They which doe in some sort belong to the Church in profession, but yet doe openly violate the covenant of God, the infants of such ought to be baptized with some difference; namely, so that that which the Covenant requireth, and is wanting in them, may be supplied by others as farre as is possible. For first, a definition betweene the pure and unpure ought to be observed in all the holy things of God, for the consolation of the good, the reformation of the evill, and the edification of all.

Secondly, the Ordinances of God cannot otherwise bee kept from all pollution.

7. 7. Children borne unlawfully ought to be baptized, so that their parents shew their repentance, or their education be undertaken by some other that are godly.

8. 8. The children of Excommunicate persons that bee contumations, ought not to bee baptized, unlesse there be sureties that undertake for them.

9. 9. The infants of Papists, and such like, who are halfe Christians, if there be a fit Surety to undertake for their education, may bee baptized: because they are not altogether strangers to the profession of the Covenant; and by this meanes they are brought to a more pure observation of the Covenant.

Quest. 2. *Whether may the baptisme of Children be deferred at the will of Parents?*

1. *A.* The baptisme of Infants is not to bee deferred without some great, and in some sort, compelling cause.

First, because the equity of the commandement for Circumcision upon the eight day, forbids this procrastination.

Secondly, because such procrastination can hardly be distinguished, from a dis-esteeme and contempt of this Ordinance.

Thirdly, because it is repugnant both to the forwardnesse of profession, the zeale of glorifying God, and the consolation of the parents, in the solemne consecration of the children to God.

CHAP.

Chap. XXVIII.

Of the Supper of the Lord.

Passing by here also those things which are discoursed in another place.

Quest. 1. *WHether the frequent use of the Lords Supper be necessary?*

1. *A.* 1. All godly persons ought to endeavour that as often as they can conveniently, they make a religious use of the Sacrament.

First, because that Precept of an indeterminate time, *Doe this*, admits no other limitation, but a want of an opportunity, or some just impediment.

Secondly, because we have continuall need to feed upon Christ, and the good things purchased by him.

Thirdly, because the solemne profession of our Faith, according to Gods Ordinance, is a duty which we ought, most readily upon every just occasion, to performe.

Fourthly, because our infirmitie requireth a frequent renewing of our Covenant, and excitation of our heart and minde.

Fiftly, because it is apparent, that in the Primitive Church the Sacrament of the Supper was administred every Lords Day, neither can there be any other reason given for the more rare use of it; but the luke-warmenesse of Beleevers, and the multitude of people in some Congregations.

Quest. 2. *When a Controversie with one, either private or publike, or enmitie, be any just cause of abstaining from the Sacrament?*

2. *A.* 1. There can be no just cause why any should of his owne accord keepe away from the Sacrament, beside the conscience of his owne unworthynesse, arising from his owne sinne. For that unworthinesse alone which is culpable, and comes from an evill conscience, excludeth from the communion.

3. 2. Litigious Controversies, and Law-suits, doe no more of themselves hinder the use of the Supper, then they hinder Prayer. For Charity toward our Neighbour is necessarily required in both.

4. 3. If therefore any man be in Law, or strife, not because he hath done injury to any, or because hee will not satisfie for an injurie done, or is farre from peace or reconciliation, but through the wickednesse of others; this cannot be a just impediment of communion. For the fault of one cannot deprive another of the benefit of Christ, and the priviledges of Christians.

5. 4. If any one therefore be overtaken with anger, or desire of revenge upon occasion of some strife, hee ought not therefore to abstaine from the Communion, but rather to lay it downe speedily, that he may communicate: otherwise he shall by a double sin augment his fault; and he shall seem to make more account of his inordinate affection, then of holy communion with Christ.

Quest. 3. *What kind of Preparation is required to the holy use of the Supper?*

Preparation to the Supper of the Lord.

6. *A.* 1. The preparation to be used, is placed in three acts by the Apostle, 1 *Cor.* 11. 27. 28. 29. For hee requires, First, a discerning of the Lords Body. Secondly, triall of our selves. Thirdly, a worthy disposition.

7 2. This discerning stands in a right understanding and judgement, concerning the nature, use, and necessitie of the Sacrament. Now because these things cannot be understood, but out of the Foundations of Christian Religion, concerning sinne, and the misery that followes it; concerning Christ, and his benefits, as also concerning our duty in thankfulnesse and obedience to God: therefore the knowledge of the principall grounds of Religion, necessary to salvation, is necessarie also to this discerning of the Sacrament.

8. 3. The examination of our selves consists in a serious triall, whether we be so disposed that we may with fruit use this Sacrament, which now we discerne to be divine. The rule of this examination is the word of God, as it respects the institution of this Sacrament. The dispositions in this triall, principally to be respected, are Faith, Repentance, Charity, and

and that ſtudy of new obedience.

9. 4. A worthy diſpoſition doth not conſiſt in perfection; which if we had it, there were leſſe need of this Sacrament: but in a ſutableneſſe of our affections to ſo holy an action; which ſutableneſſe may conſiſt with great imperfection.

Now it is required, Firſt, that we renew our repentance, both generally for all our ſinnes, and ſpecially, for ſinnes lately committed, and ſtill cleaving to us, or to which wee are moſt ſubject.

Secondly, that wee ſtirre up in our ſelves an hunger and thirſt after the grace of God in Chriſt, both for the pardoning and mortifying of thoſe ſinnes, and for the amendment and reforming of our life.

Thirdly, that we doe likewiſe ſtirre up our faith to lay hold upon the promiſes of the Goſpell.

Fourthly, that with all humility, reverence, and devotion, we receive this Sacrament, as the ſeale of grace, and of Gods promiſes.

Chap. XXIX.

Of Diſcipline.

Queſt. 1. *VVHether is a ſingular uſe of the Key of binding and correcting neceſſary to ſome perſons in particular, when the anger of God, and the exclusion out of heaven is denounced in the Miniſtery of the Word to all impenitent perſons?*

1. *A.* 1. It is not neceſſary for thoſe that have tender conſciences, and that are provoked to mature repentance by the ordinary preaching of the Word. For ſeeing nothing but due repentance, ought directly to be intended in diſcipline, it would be in vaine to ſeeke that by many waies, which may be obtained by fewer; ſo the particular of the Key to looſe or abſolve is not neceſſary, where there appeares to be a generall efficacie.

2. 2. Becauſe of the hardneſſe and deceitfulnes of heart, which is to be found in many ſinners, a perſonall applycation of thoſe things which tend to the correction of ſinne, in the excercise of Diſcipline, is neceſſary for the ſhaking of ſecuritie, and for the working a ſerious care of ſanctification.

3. 3. Becauſe the ordinance of Chriſt concerning the perſonall exercise of Diſcipline, although primarily and directly it tend to the recovering of one fallen, and yet ſecondarily, and indirectly it tend to the edification of others, by removing the hinderances, and by promoting the helps; therefore the exercise of this Diſcipline is neceſſary alſo in reſpect of them.

Queſt. 2. *What kinde of ſinne is it, which requires the uſe of this Diſcipline?*

4. *A.* 1. Not thoſe infirmities which are common, almoſt to all Beleevers; for the ſingular care, or reforming of thoſe, neither can be expected, nor exacted of them who are ſubject to the ſame, or like imperfections.

5. 2. Not onely thoſe hainous offences, which are wont to be reſtrained by humane Laws: becauſe Eccleſiaſticall diſcipline is part of the adminiſtration of the kingdome of Chriſt, and therefore is of a ſpirituall nature, and requireth more perfection then what is contained in civill honeſty.

6. 3. Not onely perſonall injuries which make diſſentions among the members of the Church, and turne away others from the communion of it, becauſe there be other ſins which doe as much or more require correction.

7. 4. The proper and adequate object of this cenſure, is a ſcandall given by a brother, *Matt.* 18. 15. *Lev.* 19. 17. *Galat.* 6 1. for the ende of Diſcipline is, by the correction of the Sinner to take away ſcandals, that Beleevers may goe on, without offence, in a courſe of holineſſe, that others may be drawne on to the ſame way, offences that doe hinder, being removed.

Queſt. 3. *Whether the correction of a ſcandall ought to begin with a private admonition?*

8. *A.* 1. It ought to beginne alwaies with admonition, becauſe the declaration of the fault is the firſt meane of amendment, and the genuine cauſe of repentance.

9. 2. In

9. 2. In private ſcandals, their ought alwaies private admonition to goe before, *Mat.* 18. 15. For the fame of our brother is not without neceſſitie to bee wronged, nor his minde to be prouoked, nor the ſcandall to be amplified, nor, in a word, the ſuſpition of calumny and defamation raſhly to be runne upon.

10. 3. In publike and notorious ſcandals it is not neceſſarie to begin with private admonition, 1 *Tim.* 5. 20. For the medicine ought to have a proportion to the diſeaſe for the curing of which it is applyed.

Queſt. 4. *Whether ought every one that gives a Scandall to be admoniſhed by every Beleever?*

11. *A.* 1. In Churches well inſtituted and ordered, this duty may and ought to be performed by every one to his brother upon occaſion. For all are enjoyned to doe it by Chriſt.

12. 2, In ſuch Churches which labour of the want of diſcipline, and confuſion, it is not alwaies neceſſary, that hee againſt whom the fault is committed, doe admoniſh the offendor, becauſe he ſhould often begin that which hee hath no power to performe.

13. 3. The precept therefore of ſolemnly admoniſhing our brother, doth then onely binde, where there is ſome hope that the admonition, either mediately, or immediately, will be of force to take away the Scandall. For the meane is ſo farre good, as it makes for the attainement of its end.

14. 4 Yet all men are bound in ſome manner to ſignifie, that the Scandall given, doth ſeriouſly out of Conſcience toward God, diſpleaſe them, *Epheſ.* 5. 11. For charitie, and zeale of Gods glory doth thus farre binde all the godly.

Queſt. 5. *Whether after a private admonition rejected, the matter ought ſtraight way to be brought to the Church?*

15. *A.* In no ſort: For the ſecond degree of correction, according to Chriſts Ordinance, is to take one or two with us, and to urge the admonition in their preſence. *Mat.* 18. 16.

Firſt, becauſe by this teſtimony, the admonition is confirmed, and made ſtronger, either with the brother to be corrected, or the Church that is afterward to correct.

Secondly, becauſe by this meanes charity is better kept, when

when we endeavour the amendment of our brother, with as little infamy as may be.

Quest. 6. *Is it enough to admonish an offending Brother, once privately, and once before witnesses?*

16. *A.* He ought in this manner so long to be admonished, till he doe either manifest his repentance, or impenitencie, *Matt.* 18.15, 16, 17. *If he shall heare thee; If hee shall not heare thee, if he shall not heare them.*

Quest. 7. *How is he to bee brought before the Church, that carries himselfe stubbornly?*

17. *A.* In this order, that first the matter bee brought to those that represent the whole company, and who ordinarily have the direction and administration of publike businesses committed to them. *Tell the Church.*

Quest. 8. *Whether ought he to be presently excommunicated, who carries himselfe stubbornly to the Church?*

18. *A.* 1. In notorious crimes, publikely knowne, the Apostle seemes so to judge, 1 *Cor.* 5.2.

19. 2. In other sinnes we must proceed with much patience to this last remedie.

20. 3. Therefore a suspension from the use of the Supper, and like priviledges of the Church, which is nothing but a degree of excommunication, and therefore is called by many, *The lesser Excommunication*; ought, though not from any singular Precept of Christ, yet from the nature and equitie of the thing it selfe, to goe before, and to bee continued for some time, where the Scandall is such that it may beare delay.

Quest. 9. *Who have the power of Excommunication?*

21. *A.* 1. The right and power is properly in that Church whose Member the person to be excommunicated is, *Mat.* 18 1 *Cor.* 5.

For first, it belongs to them to cast out of communion, to whom it belongs to receive into communion, but the Church properly doth admit all the Members into society and communion.

Secondly, they are to purge out the leaven, whose duty it is to keepe the lumpe pure; but so is the whole Society.

Thirdly, they are to judge of the cause of denying communion

nion, who are to deny communion; but this belongs to the whole Church.

Fourthly, without the conſent of the Church no excommunication can effectually attaine its end; becauſe the deniall of communion, is a free act of the communitie.

22. 2. Yet ordinarily the adminiſtration of the cenſure pertaineth to the Governours of the Church, of whoſe office the exerciſe of Diſcipline is not the leaſt part.

23. 3. It belongs to Aſſemblies and Synods, when any difficultie doth ariſe, by common conſent to declare and diſcerne who are to be excommunicated.

Queſt. 10. *What is the Paſtor to doe, when as a fit Preſbytery is wanting, or the people will not conſent to a juſt Excommunication?*

24. *A.* The ſolemne manner of proceeding may be omitted: yet a good Paſtour, with the reſt of the faithfull Members, ought by all meanes to endeavour, that the eſſence of the thing be ſo farre obſerved, as that holy things bee not given to dogs, and ſwine, *Mat.* 7. 6. And that all publicke Scandals be publickly reproved.

Queſt. 11. *Whether may whole Churches, or the Members of another Church be Excommunicated?*

25. *A.* 1. They cannot properly be excommunicated.

Firſt, becauſe every Church hath a communion in it ſelfe, out of which it can no more be caſt, then out of it ſelfe.

Secondly, becauſe the power of excommunicating flows from ſome Superiority, but all Churches are ordained by Chriſt, with the ſame equall right.

Thirdly, becauſe the Members of one Church, are neither ſubject to the regiment of another, nor doe immediatly pertaine to the communion of others, but by meanes of the communion of their owne Church.

26. 2. Yet they may for manifeſt Hereſies or crimes be condemned, forſaken, rejected, which hath an analogy with Excommunication.

Queſt. 12. *How farre doth Excommunication ſeperate him that is Excommunicated from communion of Saints?*

27. *A.* 1. By the nature of the Sentence it ſeparats from all communion which is proper to the Saints, and to be exer-

ciſed among themſelves mutually as they are ſuch. For it declareth a man to be ſtubbornly impenitent, and ſo to bee accounted of as an Heathen or a Publican. *Mat.* 18.

29. *A.* 2. In regard therefore of externall and brotherly commnnion, it ſeparates abſolutely, but not in regard of internall, except in caſe of fall and plenary impenitency.

30. 3. Therefore Eccleſiaſticall communion ought to be denyed to a man lawfully Excommunicated: and all ſuch voluntary and free converſation, whereby ſingular propenſion of minde to another, and approbation of his ſtate is wont to be declared, ought to be avoyded, 1 *Cor.* 5. 11. 2 *Theſſ* 3. 14. but not that Politicall, or Oeconomicall communion, which hath a bond of obligation from the Law of Nature; ſuch as is between Husband and Wife, Parents and Children, Maſters and Servants. Magiſtrates and Subjects.

Queſt. 13. *Whether are all that profeſſe repentance, to be received into the favour and communion of the Church againe?*

31. *A.* A verball profeſſion of repencance doth not ſuffice: becauſe the holy Ordinances of God might be expoſed to the ſcorne of the wicked; and the whole vertue of an Eccleſiaſticall action ſhould be placed in an externall forme. Such ſignes therefore are required, which in the judgement of Charitie, ſhew true and ſerious repentance, and doe make it very probable.

Chap. XXX.

Of the manner of Worſhip. And firſt, of preparation to Worſhip

Queſt. 1. *Whether Preparation is neceſſary before Worſhip?*

1. *A.* To ſolemn Worſhip, Preparation is neceſſary, *Prov.* 24. 27. *Exod.* 19. 10. 11. & 30. 20. *Eccl.* 5. 1. 2.

Firſt, becauſe an apt diſpoſition is required in the ſubject of it, that it may be capeable of the good that is to be communicated

municated to it. For what ever is received, is received according to the meaſure of the receiver.

Secondly, becauſe we, through the infirmity and corruption of nature are untoward to every good, *Jer.* 4.3.

Thirdly, becauſe the excellent dignity of thoſe things which belong to God, requireth more then ordinary care, *Epheſ.* 5.1.2.

Fourthly, becauſe the Devill uſeth all his endeavour, to turne our mindes, either from the worſhip of God, or the due, and fruitfull manner of performance, *Luke* 8.12.

Queſt. 2. *In what things doth this Preparation conſiſt?*

2. *A.* 1. There is firſt of all required a conſideration of the nature of the duty we are going about, and of thoſe things which belong to it, *Eccleſ.* 5.2. *Bee not raſh; Let not thy heart be haſty*, that is, doe nothing inconſideratly, *Acts* 10.1. 1 *Theſſ.* 2.13.

3. 2. There is required a right intention of ſeeking that, to which that ſpeciall worſhip in which we are to be exerciſed, doth of its owne nature tend. For example, Hee that comes to the Sermon, not to learne what is the will of God, and to ſubmit himſelfe to it, and to put on thoſe affections, and to follow that way, to which hee is called by the Word of God; it is no marvell, if ſuch a one goe from the Sermon, ſuch a one as he came, or worſe: For he may obtaine that for which he came, as the approbation of men; it may bealſo ſome kind of delight, and light ſpeculation, *Eſa.* 3.31,32. but not that the Word ſhould become to him a ſavour of life to life, but rather a ſavour of death to death, 2 *Cor.* 2.16. A profeſſion of this ſort very good, but hypocriticall, example we have, *Jer.* 42.3.5 9.20.

4. 3. It is required that repugnant thoughts and affections, not onely thoſe which are unlawfull, but ſuch as are at other times lawfull, and may be an impediment, be laid aſide, and put away, as much as can be, *Ex.* 3.5. 1 *Pet.* 2.1. *Mat.* 13.22. 1 *Pet.* 1.13.

5. 4. Laſtly it is required that we bring an honeſt, and good heart, *Luke* 8.15.

Chap. XXXI.

Of reverence, of Worſhip.

Queſt. 1. *Whether and how farre is religious reverence to be given to thoſe things which belong to Worſhip, as to the words of the Scripture, the holy Bible, the Water of Baptiſme, the Bread and Wine in the Lords Supper?*

1. *A.* 1. Reverence or honor is in a three fold ſenſe called Religious; either, Firſt, becauſe it flowes from Religion, as the proper act of it, containing in it that vertue and direct relation which is in religious Worſhip: or, Secondly, only becauſe it is commanded by Religion, as ſomething agreeable with the nature of it: or, Thirdly, becauſe it is both commanded by Religion, and hath a foundation in the relation of ſomething, or perſon, to Religion, or holy Worſhip. In the firſt ſenſe, Religious worſhip is due to God alone. In the ſecond way, that civill honour which is commanded in the fifth Precept, and is eſpecially due to Superiours, is rightly called religious. In the third ſenſe, it is due to all thoſe things which properly belong to worſhip.

2. 2. In holy uſe, although divine honour is not to be given to holy things; nor are thoſe things to bee accounted as the next objects of that Worſhip, by which the honour is carryed to God; Nor laſtly, is there any worſhip of an inferiour degree to be given to them: all which are the errours of Popiſh Doctors, while they worſhip the Euchariſt as God, Images as the next termes, though not the laſt of religious Worſhip; and the holy Vtenſels with a religious obſervance: yet that honour which is due to God, cannot in a due manner be given to him, unleſſe thoſe inſtruments of his worſhip bee uſed with ſingular reverence, becauſe of that neere connection and relation, that is betweene an action, and the inſtrument of the action.

3. 3. Out of holy uſe, becauſe wee have no externall thing conſecrated by Divine Inſtitution, and placed in a religious

ligious ſtate, in that manner, that the Arke, Altar, Temple, and ſuch like were under the Old Teſtament, therefore no poſitive honour that is religious, is due to any externall thing. Yet there is a privative kind of reverence, which neceſſarily followeth of the religious honour of God: whereby heed is to be taken, that nothing be done to ſuch things as belong to Worſhip out of holy uſe, by meanes whereof that reverence which ought to be obſerved in holy uſe, or worſhip, may be diminiſhed. Such is the care whereby heed is taken, that the words or phraſes of Scripture be not mingled with jeſts: that the Bible be not trampled upon, or applied to any uſe which hath a ſhew of baſeneſſe, or unſeemlineſſe, that the Bread or Wine left after the Communion, bee not expoſed to any contumelious uſe, &c.

CHAP. XXXII.

Of Devotion.

Queſt. 1. *IN what things doth Devotion conſiſt?*

1. *A.* 1. To Devotion it is required, that a man have a firme and abſolute intention of dedicating himſelfe to God, and his worſhip; ſo that he can be altered from this purpoſe by no inticements, nor dangers. In this reſpect, Devotion is the Fortitude of Religion: and from it comes that patience and conſtancie, which is proper to Religion, and the duties of it. It holds proportion with the wicked devotion mentioned, *Acts* 23. 12.

2. 2. It is required that men reſt not themſelves contented in any degree of godlineſſe, through lukewarmeneſſe, ſloth, and dulneſſe, but that they aſpire to the higheſt perfection. In this reſpect Devotion is the zeale of Religion. *Apoc.* 3, 15, 16, 19.

3. 3. It is requiſite that a man have a complacencie, delight, and joy in the exerciſe of Religion, *Eſa.* 58. 13. *Pſal.* 122. 2. *Eſa.* 12. 3. 1 *Chro.* 29. 9. This is the ſpirituall pleaſure of Religion.

4. 4. It is required that he be often and much in the ſame

exercises, *Acts* 10.3. *Luke* 2.37. *Psal.* 119.164. This is the diligence of Religion.

5. 5. It is required that in those exercises he have his thoughts and affections present and intent as much as he can, without wandring and distractions of minde, *Acts* 16. 14. *Ephes.* 6.18. 1 *Tim.* 4.15.

6. 6. It is required that he have a tender Conscience, whereby he is holy affected according to the speciall occasion that happens in any exercise. 2 *Reg.* 22.19

7 7. It is required lastly, that with all his endeavour, he order his life, as becomes those which worship God, 2 *Tim.* 2.19.

Quest. 2. *By what meanes may this Devotion through the grace of God, be attained by us?*

8. *A.* 1. It is necessary first of all, that wee keepe our hearts perpetually, as much as may bee, free from those thoughts and affections, which are repugnant to Religion, and the heat of it.

9. 2. It is also necessary, not onely to converse frequently with God in the exercise of holinesse; but also in the interim, while we are doing other things, to keepe in some sort that heat, which we get in holy duties; and by renewing to continue those holy thoughts, which wee found in our selves. He which doth otherwise, his life is spent in weaving and unweaving the same web, without progresse to any perfection.

10. 3. It is necessary also, that now and then wee lift up our hearts to God, upon all occasions, using those short Prayers which are called *Ejaculations*, and may be put up to God in all places and times. Nor is is unprofitable, especially for them that are more weake, to have Verses chosen out of the Psalmes, which they finde most effectuall upon their hearts, that by them they may occasionally lift up their mindes to God,

11. 4. It is very profitable for us to exercise our selves, to take an occasion from common things, by the thought and discourse of the minde, to arise up to spirituall meditations. Whereof Christ hath left us divers examples in the History of the Gospell.

12. 5. It

12. 5. It is profitable to have certaine times appointed for private excercises of Piety, and to observe them not out of custome, but seriously to spend them for the increase of godlinesse. And concerning those although no certaine rule can be given, yet by the common instinct of all Christians, the morning and evening sacrifice is commended to all.

13. 6. It much availes to make a choise of those with whom we converse familiarly, that they be such, from whom wee may come away not cooled, but stirred up in the care of Pietie.

14. 7. It helpes also not a little, to call our selves now and then to account before God, of our progresse and defects in the study of holinesse.

Chap. XXXIII.

Of the Lords Day.

Supposing those things which are spoken of this point in the *Marrow*.

Quest. 1. *WHat is the difference betweene the observation of the Lords Day, and of those times which upon other dayes are destinated to Divine Worship?*

1. *A.* 1. Other times are appointed by man, but this day by the Lord.

Secondly, other times are not so much instituted, as chosen by prudent Counsell, according to the commodiousnesse of particular Churches: but the Lords day hath an accurate Institution.

Thirdly, other times are onely of a personall obligation, according to every ones opportunity: but the Lords day is of generall obligation, so that other businesses must give place to the observation of it.

Quest. 2. *What things otherwise lawfull, are unlawfull on the Lords Day?*

2. *A.* 1. All those imployments which doe notably hinder

der a man from attending upon God and his worſhip, either publicke, or private, are regularly, and ordinarily unlawfull, from the end of this inſtitution.

3. 2. Here is no difference betweene a mechanicall or corporall worke, which is properly called ſervile, and that which is called *liberall*. For though ſervile workes be by Name forbidden, yet Synecdochically all works are meant, which are repugnant to that end which is aimed at, in the ſanctifying of the ſeventh day.

4. 3. Thoſe which belong to pleaſure and recreation, if they be ſuch as hinder from attending on God, are no leſſe forbidden then ordinary labours.

5. 4. To make journeis which tend not to the better performing of Gods worſhip, but either to the diſpatching of common buſineſſes, or to pleaſures, are no leſſe diſagreeing to the obſervation of this day, then to ſpend the ſame time in ſervile buſineſſe, or following our delights.

6. 5. Faires, Markets, and laborions acts of traffique, by the ſame reaſon with dayly labours and occupations, are repugnant to the ſanctification of this day.

7. 6. Thoſe things which pertaine to courts and judicatories, are of the ſame nature.

8. 7. Not onely externall emploiments about thoſe things, but ſolicitous cares about them are forbidden.

Queſt. 3. *What cauſes are there which may excuſe ſuch occupations, that they may lawfully be done, upon the Sabbath day?*

9. *A.* 1. Preſent, or imminent neceſſitie, which is neither fained, nor ſought of purpoſe, but is put upon us by the providence of God, *Luke* 14. 5.

10. 2. This neceſſitie is, Firſt, of the meane to the end, not reſpecting gaine, or pleaſure, as the end; but moſt properly the avoyding of ſome diſcommodity falling out unexpectly. This doth not therefore juſtifie them who accounting the leeſing of gaine as a loſſe, follow their ordinary imployments, that they may not ſuffer an occaſion of gaine to paſſe.

Secondly, It is evident neceſſitie, not ſuch as is conceived of an uncertaine conjecture. It makes not therefore for Husbandmen, &c. Who in the time of Harveſt, ſpend this day

day in labour, because they feare danger by delay.

11. 3. This neceſſitie is to be understood, not onely as it reſpects our ſelves, but alſo as it reſpects our neighbours: ſo Phyſicians, Chyrurgeons, Apothecaries, are lawfully employed in helping the ſick; and as it reſpects the Common-wealth: ſo in warre many ſervile workes become neceſſary.

12. 4. Becauſe the neceſſitie of ſome meane, in which the labour of Servants or ſubjects is required by their Superiours, cannot be judged by them; therefore if laborious works be enjoyned them beſide what is uſuall, which may have their neceſſitie, they are to be accounted by them as neceſſary.

13. 5. Workes of mercy are to bee accounted both as worthy of neceſſity, and pietie.

14. 6. Servile works which are neceſſary to the worſhip of God, are not onely lawfull, becauſe of their neceſſitie, but by reaſon of the worſhip it ſelfe, of which they are adjuncts.

15. 7. The offices of common honeſty, whereby the ordinary and modeſt delight of life is cheeriſhed, and exerciſes of piety are not hindered, are neceſſary in reſpect of the end, and free in their owne nature: becauſe the Ordinances of God which tend to the furthering of ſpirituall life doe not oppoſe the temporall. But ſumptuous preparations for banquets, cannot conſiſt with the due reſt of this day.

16. 8. Some little and ſhort occupation about temporall things upon occaſion may be ſo directed, and tempered with pious meditations, that it may be no hinderance, but rather a furtherance of the duties of Religion. And indeede ſuch a buſineſſe in ſuch a manner, doth not withdraw the minde from Gods worſhip.

Queſt. 4. *What things are required to the ſanctification of this day?*

17. *A.* 1. The exerciſes of worſhip which are dayly, muſt not be omitted, yet they are not ſufficient, but ſpeciall duties muſt be added to them, *Numb.* 28 6,7,8,9,10.

18. 2. Exerciſes of publike worſhip in a Church wel conſtituted, and enjoying her libertie, ought to be held both before and after noone, *Ibid. Pſal.* 92. 1. *Acts* 20,7. And where ſolemne meetings are wanting, there every occaſion

to be laid holdeone, to make up that defect as much as may be, *Mat.* 12.13.

20. 3. Those things, which are necessarie to the receiving of due benefit by those exercises, both in the preparation before, and in the repetition following, because of the connexion which they have with the exercises themselves, are to be reputed as parts of them.

20. 4. A singular meditation of the works of God in a religious way, doth singularly belong to the sanctification of this day, *Psalm.* 92.

21. 5. We are so to be imployed in those exercises, that we may get spirituall refreshment thereby, by vertue of which we may be made the fitter to passe the rest of the week holily, *Esa.* 58.13. *Exod.* 31.13. *Esa.* 56.2.

The end of the Fourth Booke.

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THE FIFT BOOKE OF THE DVTIES OF MAN Towards his Neighbour.

CHAP. I.

Of Right.

THe Word *Ius*, signifying *Right*, is derived from the Latine Word *Iussus*, because it implies a Power of some Authority, commanding this or that to be done.

It it therefore taken:

First, For the Law commanding.

Secondly, For the Object and effect of *Iustice*, or for the Action it selfe, prescribed and required by Law; and in this sense, we are said to give every man his Right.

Thirdly, For skill in the Law, according to that vulgar Saying, *Ius est Ars Æqui & Boni.*

Fourthly, For the Power which any man hath, to doe this

or that according to Law, in which ſenſe, wee uſually ſay, *Such a man ſtands upon his Right*. And not unlike to this Acception, is the applying of the ſame Word, to denote ſome particular Privilege granted to any man, either by Law or Juſt Authoritie. Of which kind was that *Jus trium Liberorum*, among the Ancient *Romanes*.

2. The firſt and ſecond Acception are onely *Rationally*, and not *Really* diſtinguiſhed: For the ſame *Rectitude* is intimated in Both, but with a divers exiſtence. It is firſt in the *Law*, as in the *Efficient Cauſe* and *Rule*: and ſecondly in the *Action*, as in the *Effect*, conformed to the *Rule*. In the third and fourth *Acception*, there is a *Metonymia*, of the *Subject* for the *Adjunct*, and of the *Cauſe* for the *Effect*.

This Word *Right* in its largeſt acception is divided into

Divine, of which God is the Author.

Humane, of which Man is the Contriver.

3. *Divine Right* is divided into *Right Naturall*, and *Right Poſitive*.

4. *Right Naturall* is that which is apprehended to be fit to be done or avoided, out of the naturall inſtinct of Naturall Light; or that which is at leaſt deduced from that Naturall Light by evident Conſequence. So that this *Right*, partly conſiſts of *Practike Principles* knowne by Nature, and partly of *Concluſions* deduc'd from thoſe *Principles*.

5. The *Divine Poſitive Right*, is a Right added to the *Naturall*, by ſome ſpeciall Revelation of God.

6 The *Right Naturall*, or *Naturall Law*, is the ſame, which uſually is called the *Eternall Law*: but it is called *Eternall*, in relation to God, as it is from *Eternity* in *Him*; it is called *Naturall*, as it is ingraffed and imprinted in the *Nature* of man, by the God of *Nature*.

7. That *Poſitive Right* was in the minde of God from Eternitie, as well as the *Naturall*. But in reſpect it is not ſo eaſily apprehended by Humane Reaſon, therefore it is not uſually termed, the *Law Eternall*.

8. The *Naturall* and *Poſitive Divine Right* differ in this, that the *Poſitive* is mutable and various, according to Gods good pleaſure; for that which was heretofore in the Indaicall Church, is different from that which is in the Chriſtian Church:

Church: but the right naturall is alwayes the ſame, and like it ſelfe, and for this reaſon alſo, it is called the Law eternall.

Queſt. 1. *Whether the Naturall law were not changed, when* Abraham *was commanded to kill his Sonne. And when the* Iſraelites *were permitted to take away the* Ægyptians *goods?*

9. *A.* 1. There was not in thoſe caſes a change of the law, nay not any diſpenſation properly ſo termed, but the mutation and change was in the matter, about which the law was converſant. For in the firſt inſtance, the life of the innocent, which was not ſubject to the power of *Abraham*, as the *Principall cauſe*, was ſubjected to him as the *inſtrument* of the command and good pleaſure of God.

10. 2. In the latter inſtance, the goods of the *Ægyptians* for Gods pleaſure, who is the abſolute Lord of all things, left off to bee longer the goods of the *Ægyptians*, and became proper to the *Iſraelites*: inſomuch, that the *Iſraelites* taking them away, did not ſteale other mens goods, but aſſumed their owne.

Queſt. 2. *Whether the Law naturall is not changed, When a ſword left with another, being demanded by the Owner to commit a murder with it, is not reſtored, nor ought by Right to bee reſtored.*

11. *A.* 1. The Right of returning any thing committed to a mans truſt by the Owner, is not in this caſe quite changed, but it is ſtopt for a while and delaid by another more obſervable law, *viz.* of not committing murder.

12. *Anſw.* 1. And ſomewhat like is the reaſon of *preſcription*, or attaining any thing thereby: for by this law of *preſcription* it comes to paſſe, that after ſome certaine time accompliſht, the action of recovering his owne goods from an unjuſt Poſſeſſor is denide to the true Owner. For the courſe of particular Right is ſtopt, for the ſake of publike right and good, that ſo an infinite number of ſuites might bee prevented. Nevertheles, the right and title to any thing is not ſo transferr'd in the Court of conſcience for meere the forfeiture by *preſcription*; for hee who wittingly and willingly, detaines any thing of another mans againſt the will of the true-

true Owner offends against the law of nature. Nor is this commanded by the law, but permitted onely.

Quest. 3. *Whether it bee rightly saidby Lawyers, that the Right naturall, or the Law of Nature is that, which Nature hath taught all living creatures.*

13. *A.* 1. In brute creatures, the true nature of right, or law, hath no more place then it hath in plants, or things inanimate. For neither is there a reason distinguishing betweene good and evill, neither a will or choyce of one thing before another; nor lastly, any Justice at all in Brutes more then in things without all life.

14. 2. Nevertheleſſe in all things, there is an inclination, a power and operation, which is guided by certaine reason; for as much as concernes their ende and end. And in this reſpect, all things created are ſaid to have a law preſcribed unto them, which law or right remaines paſſively onely in them, ſo that in reſpect to themſelves, it is onely by ſimilitude and ſome proportion termed a law or right; *Pſalme* 148. 6. *Iob* 38. 10, 11, 12. *Ier.* 33. 20. 25.

15. 3. But in regard, there are ſome inclinations and operations, which are common both to man and beaſt, and not to plants; and other inanimate things, of which ſort are the ſafegard and defence of life and liberty, the coition of male and female, &c. The apprehenſion of which things, brute beaſts have by inſtinct of nature, as man by the Iudgement of his reaſon, therefore in a certaine ſpeciall proportion, wee acknowledge the law of nature in brutes, rather then in plants and things inanimate.

16. 4. And hence is it, that the ſinne of any man offending againſt theſe naturall inclinations, which are common to himſelfe and beaſts, even out of this very compariſon is exceedingly aggravated, and rightly too, &c. *Iud.* 10. *Eſa.* 1. 3. *Ier.* 8. 7. *Rom.* 1. 26. 2 *Tim.* 3. 3.

Quest. 4. *Whether the Law of Nations bee the ſame, with the Law of nature?*

17. *A.* 1. The law of nations, as it is taken for the law which all nations uſe, comprehends under it, not onely the law of nature, but alſo the poſitive law. So ſervitude is by Lawyers ſaid to bee by the law of nations, and yet is evident

dent, that servitude was brought in by custome and the positive law. And the same is the reason in division of possessions, and the like.

18. 2. If the law of nature bee taken, for that law which is introduc'd by the common consent and custome of all nations, it then participates a certaine middle nature betweene the law naturall, and that positive law which is peculiar to this or that nation. It hath thus much common with the naturall law; that it is every where received without any certaine authority or promulgation, and whersoever any thing is done contrary, it is censur'd of all men to bee ill done. And it hath thus much common with the positive law, that it may bee changed or abrogated by the common consent of them, whom it may concerne. A division of things is by the law of nations: Nevertheless by the common consent it may upon just grounds bee somewhere enacted, that almost all possessions should bee in common. It is likewise the law of Nations, that in time of warre the Embassadours of each side should bee peacefully entertained, because it is supposed they treat of peace, which is the end of warre: or at least to speake in their owne behalfe, which to any guilty party is not denied: & yet upon just cause, and by the common consent of both parties waging warre, this law may bee abrogated.

Quest. 3. *Whether the Precepts of the law of nature be Liberty fitted, To live honestly, Not to hurt another, To give every man his due?*

19. 1. This enumeration is somewhat confus'd and imperfect. For first, here is nothing mentioned of the worshipping of God, which nevertheless is a principle of the law of nature. 2. To live honestly (as this phrase is usually taken by Philosophers and Divines) is the same thing as to follow vertue. For vertue is honesty, or the honest good, as it is distinguisht from the good profitable or pleasant, and in the same sense it is called the absolute good, or the just good. Therefore to live honestly (if it bee taken in this sense) is nothing else then to live justly. Secondly, that when to live honestly, is called a precept of the law, nothing else is meant, but that the law prescribes, wee should live according

according to the law, and ſo it is as much as to ſay nothing at all, becauſe *in that ſaying* they expreſſe the ſame thing by it ſelfe. But if this phraſe bee ſo underſtood (as uſually among the vulgar it is) for the eſteeme and credite which may bee gotten among men, then it containes no certaine precept, but that every man ſhould diligently endeavour his owne credite and eſteeme in the vaine and inconſtant opinion of the multitude. 3. What is meant by the *injunction* not to hurt another, muſt bee expounded by the *particular* precepts of the law; for in that wee doe our duty towards any man, wee hurt him not: But if wee doe not that which is our duty, wee doe hurt him, becauſe wee give him not his due, though perhaps, *for ſome reaſons to our ſelves knowne*, wee thinke wee have thereby deſerved well at his hands. This therefore is too confus'd a precept. 4. To give every man his owne, is nothing elſe then to give every man right, (that is,) to doe what is right and juſt: Therefore to live juſtifiably, and according to law, is rather an injunction of the law in *particular*, then a precept of the law in *generall*.

Queſt. 6. *Whether that precept bee of the law of nature, What you would have done to your ſelfe, doe that to another: What you would have not done to your ſelfe, doe not that to another.*

20. *A.* 1. This precept is naturall, and indeed Divine *Matt.* 7. 12. *Luc.* 6, 31. Yet in this it is to bee obſerv'd. Firſt, that this law doth not include the whole compaſſe of the naturall law in generall, but that part onely, in which our duty betweene man and man is comprehended. 2. That our will whatſoever it bee, may not bee the ſquare and rule of the performance of our duty to others, (for under that pretence) hee which would have any baſe thing done to himſelfe, ſhould doe in like manner to others. Hee which would himſelfe bee made drunke, ſhould make others drunke; hee which would himſelfe bee inticed to Lewdneſſe, ſhould entice another to Lewdneſſe; but our Naturall will being well diſpoſed, and not tainted with any paſſion or perturbation, by which wee erre, and conſider of it with good unto our ſelves. 3. That it bee not enjoyned, that wee for all

those

thoſe things to others which wee in particular deſire to bee done to our ſelves, (for ſo Maſters ſhould obey their owne ſervants, and ceaſe to bee Maſters) but the ſame things by way of proportion, or ſuppoſition; as if indeed wee our ſelves were in the caſe of them, *from whom wee expect thoſe duties. The Roote of Iuſtice and the whole foundation of Æquity* (ſaith *Lactantius* in his *Epit. cap.* 3. is comprehended in this: *Have a care, you doe not that to another, which you would not willingly have done to your ſelfe: If it bee irkſome, to ſuffer an injury, whoſoever he bee, that doth one, is unjuſt. Doe but transfer what thou thinkſt in thy ſelfe to the perſon of another, and what thou judgeſt of another perſon to thy ſelfe, and you will ſoone perceive that you your ſelfe are unjuſt if you hurt another, as another if hee hurt you. If wee ruminate on theſe things, wee ſhall bee ſure to retaine our innocence, in which, Juſtice, as in it's firſt ſtep, is contained; for the firſt ſtep of Juſtice is, Not to hurt your Neighbour, but readily to doe him all the good you may.* Alexander Severus (*as* Lampidrius *relates it,*) *did oftentimes proclaime this, which hee had obſerv'd from ſome Jewes or Chriſtians, and himſelfe did approve, nay and commanded it publikely to bee proclaimed by a Common cryer when hee corrected any offendor, Doe not that to another, which you would not have done to your ſelf; Which ſentence hee ſo much affected, that hee commanded it to bee written in his Pallace, and other publique workes.*

Queſt. 7. *What proportion the Civill Law, holds with the Law of Nature.*

21. *A.* 1. The Civill Law is, that which every City or Society of men enacts currant for it ſelfe. And ſuch a kind of Law is not onely peculiar to the *Romanes*, but alſo to the *Athenians, Engliſh*, or any elſe, who have no reſpect to the *Roman Law*.

22. 2. This Civill Law in as much as it is Right is derived from the Law of Nature; for that is not Law which is not juſt and right, and that in morality is called Right, which accords with right practicall reaſon, and Right practicall is the Law of Nature.

23. 3. This Civill Law therefore is deriv'd from the Law of Nature, either as a ſpeciall concluſion infer'd from

a generall propoſition, or as a ſpeciall determination and application of a generall Axiom.

24. 4. That Law which is derived from the Naturall Law, onely by way of concluſion, if the conſequence bee good, hath it's whole ſtrength from the Law of Nature, as the *Concluſion* hath it's force from the *premiſed propoſitions*; but that which is derived from the Law of Nature, by way of determination and application, is in part a new conſtitution: Even as every *ſpecies* hath it's owne proper forme and eſſence, beſides that which is actually comprehended in the *Genus*.

25. 5. Seeing then, that as well in concluſions as determinations, the Reaſon of man, can onely imperfectly judge, nay, and is often therein cozened; hence it muſt needs follow, that all humane Conſtitutions are of neceſſity liable to imperfection, errour, and injuſtice: This the Authours of the *Romane* Law confeſſe of their owne Lawes. *It is impoſſible, that a reaſon ſhould bee given of all things that are enacted not to all men, nor of all the Lawes, and it is proved in innumerable caſes, that there are many things received in the Civill Law for the publike good, which are ſomewhat contrary to a diſputative reaſon.* Ad leg. Aquil. ſ. 51.

26. 6. The imperfection of the beſt Civill Law conſiſteth in this.

Firſt, In regard it containes not in its compaſſe the whole Law of Nature, but ſo much of it, onely as ſuch or ſuch men have approved and thought appliable to their owne manners.

Secondly, in reſpect it hath no eye at all upon the inward affections, but onely upon the outward Actions; for it doth not ſuppreſſe *abſolutely* all vices, but thoſe onely, which may ſeeme likely to diſturbe the peace and quiet of the Common-wealth, neither doth it enjoyne all acts of all vertues, but thoſe onely, which are oppoſite to the *inconvenient* vices.

Thirdly, In that it doth not *principally* make good men, but onely good Subjects or Citizens.

Fourthly, In that upon occaſion it may admit in many things of addition, detraction, or correction.

Queſt.

Queſt. 8. *What proportion the Morall Law beares to the Law of Nature.*

27. *A.* 1. All the Precepts of the Morall Law, are out of the Law of Nature, except the determination of the Sabbath-day in the fourth Commandement, which is from the poſitive Law.

For firſt, wee meet with nothing in them, which concerneth not all Nations at all times, ſo that theſe Precepts doe not reſpect any particular ſort of men, but even Nature it ſelfe.

Secondly, Nothing is contained in them, which is not very neceſſary to humane Nature, for the attaining of it's end.

Thirdly, there is nothing in them, which is not ſo grounded upon right reaſon, but it may bee ſolidly defended and maintained by humane diſcourſe, nothing but what may bee well enjoyned from cleere reaſon.

Fourthly, All things contained in them, are for the ſubſtance approved, even of the more underſtanding ſort of the Heathen.

Fiftly, They all much conduce to the benefit of Mankind in this preſent life, inſomuch, that if all theſe Precepts were duly obſerved, there would bee no need of any other humane Lawes and Conſtitutions. Memorable is that ſentence in *Hierome ad Celant. de inſtit. Matriſam.* Whether it bee *Hieromes* or *Paulinus* his, upon the Precepts of the ſecond Table: *All things ſaith hee, which you would have men doe unto you, even ſo doe yee unto them. Hee would have charity knit and maintained among us by mutuall good offices, ſo that the whole Law of God is nothing elſe, but the generall benefit of mankind. O the wonderfull mercy of the Lord! O the unſpeakeable goodnes of our God, Hee promiſeth a reward unto us on the condition that wee love one another, that is, if wee mutually performe thoſe things among our ſelves, which we our ſelves ſtand in need of; yet we with a proud and ingratefull heart reſiſt his will, whoſe very commands is our owne benefit.*

Obiect. But it may bee objected, that if the Morall were the ſame with the Law of Nature, it had no need to bee promulgated

mulgated either by voyce or writing for it would have beene writ in the hearts of all men by Nature.

28. *A.* 1. That to Nature upright, (*i. e.*) *as it was in the State of innocency*, there was no need of such a Promulgation. But ever since, the corruption of our Nature, such is the blindnesse of our understanding and perverlnesse of our will and disorder of our affections, that there are onely some Reliques of that Law remaining in our hearts like to some dimme aged picture, and therefore by the voyce and power of God it ought to bee renewed as with a fresh pencill. Therefore is there no where found any true right practicall reason, pure and complete in all parts, but in the written Law of God. *Psalme* 119. 66.

Quest. 9. *What proportion the Judiciall Law beares to the naturall.*

29. *A.* 1. That is properly termed the Judiciall, which is about Iudgements or any politick matters thereto belonging as that was called the Ceremoniall Law, which was about ceremonies, and that the Morall Law which was about manners and civill duties.

30. 2. That Iudiciall Law which was given by *Moses* to the *Israelites* as proper onely to them, was a most exact determination and accommodation of the Law of Nature unto them, according to the particular condition of that people.

31. 3. To the *Israelites* therefore in respect of the use, it was of like nature, with other good Civill lawes among other Nations: but in respect of the Authority, which from God the immediate giver, it received, it was of much more perfection then any.

32. 4. This Law belongeth not to Christians under the title of a Law, especially obliging them, but onely by way of Doctrine, in as much as in it's generall Nature, or in it's due proportion to it, it doth alwayes exhibite unto us the best determination of the Law of Nature.

33. 5. This Iudiciall Law is not accurately distinguisht from the Morall and Naturall Law, in this, that the Morall Law was publisht by God with his owne voyce, and twice written in Tables of stone and expressed in the Decalogue,

But

But the Iudiciall Law without all this solemnity, was afterwards delivered to *Moses*, and by him to the people. For the *Lawes of restoring things Lent or Trusted, of iust Weights and Measures, of paying the Labourer his hire*, and many such as these, not expressly set downe in the *Decalogue*, are not more *Iudiciall* or lesse *Morall*, and naturall then the Commandement, *Thou shalt not steale.*

34. 6. Those Lawes were properly termed *Iudiciall*; which being not *Ceremoniall*, had some singular respect to the people of the *Iewes*, so that the whole reason and ground of them, was constituted in some particular condition of that Nation.

35. 7. But it is no certaine Rule (which is given by some) that whersoever the reason of the Law is Morall, there the Law it selfe is Morall, as is seene in *Levitic.* 11 44. For any speciall determination of a Law may be confirmed by a Generall Reason: and the nature of the Lawgiver being mutable hath some place too, and power in constituting Lawes which may be mutable. But where the speciall intrinsecall and proper reason of the Law is morall, there it alwaies followes, that the Law it selfe must needes bee Morrall.

36. 8. Those Lawes therefore which are usually reckoned among the Iudiciall, and yet in their Nature beare no singular respect to the condition of the *Iewes* more then of any other people. Those are all of the Morall and Naturall Law, which are common to all Nations.

CHAP. II.

Of Iustice.

Quest. 1. *WHether Iustice be rightly defined to be a* Perpetuall and constant intent of giving to every man his due.

1. *A.* 1. This is not a Definion of the Generall Iustice, which denotes the rectitude of Vertue, and so intima-

teth one and the same thing with Vertue in generall. For it is not essentiall to all Vertue, to respect onely what is *precisely* due to another: as appeares in the Vertue of Liberality.

2. Secondly, It is not any exact definition of any particular Iustice, because it doth not set downe the *Proximum genus*, next common nature of any speciall Vertue. For seeing that a perpetuall and constant Intent or Will, implies as much as a Habit, and being that betweene a Habit and any speciall Vertue, Vertue in generall is interposed as the *Genus*, the perpetuall and constant Will, or Intent, cannot be the immediate *Genus* of any speciall Vertue.

3. Thirdly, The Lawyers which maintaine that definition of Iustice, doe in it miserably contradict themselves: because, Iustice being every way of as large extent as Right, which is the Object of it, and they themselves allow three Acts of Right, *viz.* To live honestly, To hurt none, and to give every man his due; they doe nevertheless here define Iustice by one of those acts onely, *viz.* To give every man his Right or due.

4. Fourthly, If this description of Iustice were thus corrected, that by a *Perpetuall and constant Will* should be meant Vertue, and by *every man*, our Neighbour should be designed, and by *His Right*, the duties we ought to performe towards him, then it layeth downe the Iustice of the second Table, and is the same with our definition: *viz. Iustice is a Vertue whereby we are inclinde to performe all due Offices to our neighbour.*

Quest. 2. *Whether Iustice hath alwaies some respect to another.*

5. *A.* 1. All Vertue is after its manner ordaind to the uprightnesse and perfection of him that hath such a Vertue. Iustice therefore doth not so wholly respect another, but that it hath some eye upon him that exerciseth it.

6. 2. Besides, in that very respect, that a Iust man gives another his due, it needes must follow, that he make himselfe fit for the performance of that duty, and so also conserve his owne due to himselfe with moderation.

7. 3. Howsoever in respect there is some peculiar difficultie in the designing and procuring what is Right, and due to another

another, which cannot ariſe in the ſearch of our owne Good or Right; and becauſe that Iuſtice doth not conſiſt in the proper commodity of him that exerciſeth it; but is neceſſarily extended to other: in theſe reſpects, I ſay, it is moſt properly defined by *Anothers Right.*

Queſt. 3. *Whether Æquitie, or that which the Civillians call* Epieikeia, (*i.e.*) *a Moderation of the ſtrickt Law, doe truely participate of the nature of Iuſtice?*

8. *A.* 1. All Law which is the Rule of Iuſtice, hath alwaies a double end. The one Intrinſecall and Immediate, which the Lawgiver doth immediatly looke upon: the other Extrinſecall and mediate. So the Law of not opening ſome City gates in time of Warre, doth immediatly conſider the not letting in of the Enemies, which is the immediate End: but it hath another remote End, to wit, the ſafegaurd and preſervation of the Citie. *Legall Iuſtice* as it is ſtrictly taken, conſidereth onely the *next* immediate End; but this *Epieikeia* reſpects the more remote End.

9. 2. In reſpect he which makes the Law doth alwaies firſt and more principally looke at the remote End, therefore to ſpeake abſolutely and clearely, *Epieikeia* hath more in it of Legall Iuſtice, though taken in the ſtrickt ſenſe. For if it be certaine that upon admiſſion of ſome part of the hoſtile Forces into the Citie, the ſafeguard of the Citie, and Victory would follow, it is more juſt to open the Gates ſo farre, then to keepe them ſtill ſhut.

10. 3. Legall Iuſtice taken ſtrictly, conſidereth the words juſt as they are written, but Equity conſidereth the End, ſcope and intent of the Law, and ſo hath more Law in it, then Legall Iuſtice, when taken ſtrictly.

11. 4. Legall Iuſtice ſtrictly taken, as it is oppoſed to Æquity, is iniquity. For being Æquitie is a vertue, it is neceſſary that what ever hath a contrary nature to it, ſhould be reckon'd among vices.

12. 5. In that Proverb, where Extreame Right is termed Extreame Wrong, Extreame Right is not to be underſtood, as if it ſignified an exact obſervance of the Law, but rather as it expreſſeth the Outſide, Superficies, and as it were, the barke of the Law: (*i.e.*) that which the Words and Letter

Letter of the Law ſpeake, in which ſound and outſide oftentimes lurketh extreame wrong.

13. 6. Therfore it is the beſt Iuſtice, ſo to ſtick to the words of the Law, that we be ſtill ready to receive ſome further direction from the intent of the Lawgiver according to the equity of Iuſtice.

14. 7. But howſoever in many things which appertaine to the publike good, it is not uſually in the power of any Subjects to depart from the words of the Law: In which ſence it is rightly ſaid, The Law carries no meaning in it but the words.

Queſt. 4. *What is the difference between Diſtributive and Commutative Iuſtice?*

15. *A* 1. Diſtributive Iuſtice is, as it were, from the Whole to the Parts, but Commutative is as from Part to Part. For the diſtribution of Honours and Rewards proceeds from the whole, as the greater; but all Commutation conſiders the Æquity of Right between the parts Commuting.

16. 2. In diſtributive Iuſtice, that which is due is given not as if before it had been in the poſſeſſion and command of him that receiveth, or as it had formerly bin conferr'd, but that now in equity it ſhould be conferr'd: But in the Commutative Iuſtice, that which is due is retorted to a man, as being now properly his owne Poſſeſſion.

17. 3. In Diſtributive Iuſtice, the proportion which one party beares to the other, in reſpect of the thing to be delivered, is directly obſerved. But in the Commutative nothing is directly obſerved, but the proportion betweene the thing received, and the thing returned.

Queſt. 5. *To which of theſe two ſpecies do Rewarding and Puniſhing belong?*

18. *A.* 1. The conferring of thoſe Rewards which are freely given according to due proportion, doth belong to diſtributive Iuſtice: But the Collation of thoſe Rewards which may of right be exacted, for ſome ſervice performed, as out of condigne merits doth properly belong to Commutative Iuſtice: Becauſe in this caſe the proportion and æquality betweene that which is beſtowed, and that which is received, is ſtill conſidered. But puniſhing, in regard it alwaies deales

about

about ſome injury offered, that it may be puniſhed with due and anſwerable puniſhment, it therefore belongeth rather to the Commutative then the diſtributive Iuſtice. But becauſe this Commutation is compelled for the moſt part, and is brought about by a Counter-paſſion (as they call it) not any anſwerable or equall action; it is therefore moſt properly referr'd to the ſingular *ſpecies* of corrective Iuſtice, which is really diſtinguiſht from commutative Iuſtice, properly ſo called.

Queſt. 6. *What is the difference between Civill and Criminall Iuſtice?*

19. *A.* 1. Civill Iuſtice in its puniſhing doth principally aime at the injuſtice of the thing, but Criminall Iuſtice in its puniſhing doth principally aime at the Injuſtice of the Perſon.

20. 2. Injuſtice ſometimes is comprehended onely in the thing done, the action, or the worke it ſelfe; but ſometimes not onely in the thing done, or action, but in the intent of the Doer. If the Action onely, or Thing done be unjuſt, without any appearance of injuſtice in the intention of the Doer, then that Iuſtice whereby this injuſtice is puniſhed, is to bee termed Civill. But if not onely the Action, but the Intention be found to be uniuſt, then in regard there is a crime comes in to bee puniſhed, the Iuſtice whereby ſuch iniuſtice is puniſhed, in as much as it hath a Crime for its Obiect, is rightly ſtiled Criminall.

21. 3. Hence it is, that Civill ſutes in Law, are appointed for the proſecution of the thing, and ſo are called Reall, but criminall ſuits were intended for Puniſhment, proceeding from the demerit and obligation of the crime, and thence are called *Perſonall*.

22. 4. Hence it is, that when any private commodity of the Party wronged is aimed at, it may be called a Civill ſute, But when the ſute is, that puniſhment may be given to the party offending, and that if any Fine or Mulct doe thence follow, it fall to the publike Treſurie, and not to the party offended, it is then called a *Criminall ſute*.

23. 5. Moreover hence it is, that in a Civill cauſe a man may be caſt, as guilty of iniuſtice, without all ſcandall to him-

ſelfe, in reſpect there appeared not any ill intent; But injuſtice in a criminall cauſe beares alwaies with it an ill intent, in which is evidently ſeene the nature of an offence.

24 6. Nevertheleſſe, although theſe two differ in the whole *Genus*, yet they may meet in one and the ſame cauſe, as in caſe of ſome dammage offered by open violence, where the ſute aimes at both the thing, and the puniſhment.

CHAP. III.

Of Revenge, or Vengeance.

Queſt. 1. *TO what Species of Juſtice belongeth Revenge?*

1. *A.* 1. Revenge or Vengeance (whereby faults are puniſhed according to their deſerts) is ſometimes taken for the Act of the Iudge, who by publike authority may lawfully execute it: ſometimes for the Act of a private man, whereby he ſeekes of the Iudge that vengeance may be executed according to Law: ſometimes for the Act of a private man, whereby he himſelfe puniſheth his enemy.

2. 2. Vengeance in the Iudge is not an Act of diſtributive Iuſtice, becauſe there is not any diſtribution of Goods, and evill things are not properly diſpoſed by the Iudge, as if they were things to bee diſtributed. It hath nevertheleſſe ſome likeneſſe with diſtributive Iuſtice, in regard more grievous offences are more grievouſly puniſhed, and lighter more lightly.

3. 3. Vengeance in the Iudge, if you take the thing in it ſelfe, is in ſome ſort an act of Commutative Iuſtice.

First, Becauſe of the equallity which is conſidered between the offence and the puniſhment.

Secondly, Becauſe that which is due out of precedent merit, is by that conferred.

Thirdly, Becauſe the Common-wealth recovereth its own credit as much as may be, out of the parity of Reſtitution.

Fourthly, Becauſe Vengeance as much as may be, maketh the partie injur'd who ſuffered the wrong, equall to the other Citi-

Citizens, in reſpect of the immunity from that wrong.

4. 4. The ſeeking revenge from a Iudge, in a private perſon, is ſomtimes an act of commutative Iuſtice: As for example. He who is much wronged by any in his credit, and is to ſtand upon his credit with other men, inſomuch that hee may not exerciſe his function as long as his credit is tainted, is bound by that commutative Iuſtice whereby he ſtands ingaged to others, to ſeeke Revenge. And it is the like caſe when a man is offended by ſome great injury, or knows any other to be offended by one whoſe amendment can by no other means then by ſuffering vengeance be expected. For it behoveth Iuſtice to have a care, that the Common-wealth be not full of pernitious men.

5. 5. But the ſeeking of Revenge when it is not neceſſary for any publike good, nor for the amendment of the delinquent, nor for the immunity of the party offended, is by no meanes an act of Iuſtice. And the reaſon is, Becauſe in ſuch a caſe there is not any thing which doth legally engage any private man to ſeeke vengeance; nay, on the other ſide, there are many things which oblige him to forgive the injury.

6. 6. Private Revenge is unjuſt, eſpecially in a publicke ſociety. *Rom.* 12. 17. & 13. 4 1 *Pet.* 2. 14. The firſt Reaſon is, Becauſe to take vengeance upon another mans offence, belongs onely to him who is Superiour in his power: But all private men are by Right equall.

Secondly, Becauſe Vengeance is an Act of Iudicature, and no man is a competent Iudge in his owne cauſe: which indeed is the reaſon too, that he which deſires revenge ſeekes it not rightly, unleſſe he deſire it with this condition, that his cauſe being heard, it ſhall be thought fit by the Iudge.

Thirdly, Becauſe a private man cannot by himſelfe ſet any limits to his revenge. For ſeeing that in the Vindication of other mens injuries, theſe three things ought to be conſidered both by the Law and Magiſtrate.

That the Delinquent puniſhed may be thereby amended, *Rom.* 13. 4.

That the example of his puniſhment may make others better, *Deut.* 19. 20.

That there may be henceforth more ſecurity to the party

offended, and to others, *Exod.* 21.18. *Rom.* 13.4. 1 *Tim.* 2.2. He that taketh private Revenge doth not attaine to any one of these. For he doth more and more provoke his Adversary: he gives a scandalous example to others, and draws an endlesse vexation upon himselfe, and others.

Fourthly, Because vengeance is proper to God, *Dent.* 25. 35. *Rom* 12.16 *Heb.* 10.30. and therefore not to be undertaken by any, but those to whom by God it is committed, and their Vindication is the Vengeance of the Lord, *Numb.* 31.2.

7. 7. Publike Revenge, whether it be exercised by a Magistrate, or sought by a private man, if it proceed out of Envy, Hatred, Thirst of blood, or Cruelty, or if by any other meanes it be tainted in the impulsive, formall or finall cause, doth in that respect become private and unlawfull.

Quest. 2. *Whether Vengeance may be lawfully taken upon those that are free from fault?*

8. *A.* 1. Vengeance in its proper nature is a punishment: and all just punishment doth essentially and formally respect some antecedent Crime, as the effect doth its compelling cause, or as the adjunct doth its proper subject, or any like, or proportionate thing, respects the rule to which it is like, and from which its takes it measure; or as the correcting act respects the object to be corrected, and therefore it can have no place where there was no precedent crime.

9. 2. Yet there is something like revenge, which by way of Medicine, and as it may be necessary, either to prevent future crimes, or encourage Vertue, may be exercised, though no singular crime proceed. For as wee cut a Veine for the health and safeguard of the heart, so some certaine externall conveniences are to be denyed to some private men, as occasion shall serve, either for the prevention of greater inconveniences, or the procuring of some greater good. So the Leprous man is denied publike commerce, and private conversation with others, and yet Leprosie is no crime.

10. 3. That sometimes Children do justly suffer under the punishment of that fault which properly is their Parents: it hence ariseth, because the children politically considered, are as members of their Parents, for they so depend upon

their

their Parents, that the Parents cannot bee puniſhed without the dammage of the children. For even as the Father cannot ſuffer death, but the children muſt needs bee Orphans, ſo hee cannot bee deprived of his eſtate, but they muſt needs bee the poorer.

11. 4. That the *Grecians (as the proverbe ſaith) are puniſh'd while the Captaines offend, (id eſt,)* that Subjects ſometime ſuffer for the faults of their Kings, is ſo, for ſome kind of participation in the fault, either by expreſſe conſent, or by diſſimulation, or for neglect of giving better advice.

12. 5. That there bee ſome Lawes that bind ſome to the puniſhment, who are guiltleſſe of the fault, is either unjuſtly done, or elſe they are uſed by way of Medicine, or Example, and are not properly to bee termed puniſhments.

CHAP. IV.

Of Reſtitution.

Queſt. 1. *WHat is Reſtitution?*

1. *A.* 1. Reſtitution ſometimes ſignifieth the ſame thing, as to reſtore any thing, whether it bee out of Juſtice, or out of Charity, or Liberality, or Common duty; but among Divines and Lawyers, this word is more ſtrictly taken to ſignifie an act of Juſtice, by which any injury or injuſtice done is repaired, and any man ſtated in the poſſeſſion of what was his owne, but unjuſtly taken from him. And in the ſame ſenſe, it is called a ſatisfaction and requitall.

2. 2. It is properly an act of Commutative Juſtice.

Firſt, becauſe requitall ought to be made according to the equality of the thing, not the dignity of the perſon.

Secondly, becauſe reſtitution is of ſome thing directly due.

Queſtion 2. *In what things hath this Reſtitution place.*

3. *A.* 1. It doth most properly and primarily agree to externall and corporall things: But by some analogy it is rightly extended to internall, incorporall, and spirituall goods, and to those externall also which consist in honour and credit that is to all those things, to which a man hath any title, for those we may reckon among his goods, as well as his externall and corporall riches.

Question 3 *Whether it bee necessary that Restitution bee made.*

4. *A.* 1. Restitution is in its owne nature necessary by the necessity of Precept; because the detaining of what doth properly belong to another man against his will, is an unlawfull action, a kind of theft, and is specially forbidden, *Rom* 13. 7. 8.

5. 2. Actuall Restitution is sometimes *by accident* not necessary: (*viz.*) when it is not in the power of him, that hath done the wrong, to make requitall.

6. 3. A mind ready and willing to make Restitution, if it had power, is absolutely necessary. For neither is hee truly penitent for an injury done, who when hee may, will not satisfie for the same: neither is there the love of Justice, or charity towards his Neighbour in him, who hath not an intention of giving every man his due. And in this sense it is not ill said, That the crime is not remitted till the thing taken away bee restored.

Question 5. *Who is bound to make Restitution?*

7. *A.* 1. Every one who unjustly detaineth any thing of anothers, unjustly taken from him, whether it were taken upon trust, or by deceit: But yet there is a difference betweene trust and deceit in matter of Restitution; for hee who by deceit possesseth any thing of anothers, is absolutely bound to Restitution of the thing, and also of the losse thence acquired, and the gaine which by detention ceased: but hee, which detaineth a thing as committed to his trust, is not bound to a Restitution of that thing, which in his charge is lost without all fault of his, but onely of that, which by the use of it, hee himselfe hath gained, reserving still something in consideration of his owne industry.

8. 2. Every man who detaines any thing lawfully received,

ceived beyond the appointed time, and before too, if he received it upon that condition, that if it were loſt, it ſhould not bee to the loſſe of the owner, but the receiver.

9. 3. Every man that hath unjuſtly dammaged another, (*id eſt*) by violence, by deceit, fraud, or negligence.

10. 4. Not onely he who immediately offered the dammage is bound to make Reſtitution, but alſo, (if the action whence the dammage ariſeth be unjuſt,) 6. ſorts of perſons.

Firſt, He who either commanded or counſell'd the dammage.

Secondly, He which maintaines any ſuch act committed in his name.

Thirdly, He who conſented, if ſo be his conſent and connivance, ſhall be the impulſive cauſes of the unjuſt action.

Fourthly, He who ſo helped on, that he was wittingly and willingly a partner in ſuch unjuſt action.

11. 5. He who did not hinder it, having power, and being in duty bound ſo to doe.

12. 6. He who diſcovereth it not, if his teſtimony be required by a Judge, or by the nature of the thing, or his owne conſcience.

Queſtion 5. *What is to bee reſtored?*

13. *A.* 1. The thing it ſelfe if it remaine, and there be no extraordinary impediment.

14. 2. The price or value of it, if it be either loſt, or impaired by the fault of the detainer.

15. 3. That which another ought to have had as his owne.

Queſtion 6. *To whom is Reſtitution to bee made?*

16. *A.* 1. To the true owner if he bee alive, and to bee found; *Hebr.* 5. 23. and 1 *Sam.* 12. 3. *Hebr.* 5. 11.

17. 2. To his lawfull Heire, or Deputy; *Num.* 5. 8.

18. 3. If after a diligent inquiry made after the true owner, or his heires, Neither can bee found, the Reſtitution then ought to bee made to God, beſtowing the thing taken away either upon the Godly, *Num.* 5. 8. or the Poore, *Luc.* 19. 8.

The firſt reaſon is, becauſe God is alwayes offended by that

that ſin, which is committed againſt our Neighbour, therefore as farre as wee may, we are bound to make Reſtitution to God.

Secondly, The ſincerity of our repentance before God, will not ſuffer us willingly to detaine that, which is unjuſtly got, which muſt all the while needs upbrad our crime unto us.

Thirdly, Wee ought ſo much the more to abound in workes of piety and charity, by how much wee have done the more wrong by injuſtice.

Queſtion 7. *What cauſes may excuſe a man from Reſtitution?*

19. *A.* 1. A free Remiſſion of the debt made by him to whom it was due, but by no meanes compell'd neither by guile nor fraud, nor extorted through feare. Now this Remiſſion is either *expreſſed* or elſe tacite and *virtuall*. This virtuall, tacite, implicite, or interpretative Remiſſion then is, when from ſome probable ſignes we may gueſſe, that the damnified perſon would not have any Reſtitution made to him from ſuch a perſon, or for ſuch an injury. The will of parents, friends, or acquaintance may paſſe for ſuch a Remiſſion in ſome light matters.

20, 2. The diſability of reſtoring, whether it be abſolute, or onely ſuch, that wee cannot reſtore any thing of leſſe value, without farre greater loſſe.

21. 3. An equivalent Commodity beſtowed upon the Creditour by way of ſatisfaction.

22 4. If any inconvenience muſt neceſſarily ariſe out of the Reſtitution, to him to whom it ought to be made, it doth neceſſarily deferre the Reſtitution.

Queſt. 8. *Whether or no, and how hee ought to make Reſtitution, who againſt the* 5. *Commandement, hath injured another mans fame?*

23. *A.* 1. If indeed any mans fame bee notoriouſly blemiſhed, if unjuſtly too, and not yet by any other meanes recover'd, then hee which did blemiſh it, is bound to make a Reſtitution of it.

24. 2. Fame is recover'd by recantation, and by ſatisfaction.

25. 3. Re-

25. 3. Recantation is made either by confeſſion that the fame was falſly, or raſhly, and unjuſtly tainted.

26. 4. Satisfaction is made: 1. In the ſame kind, when the defamer ſhall diſcreetly procure, that the defamation bee ſmoothered, and upon all occaſions ſpeake honourably of the perſon defamed, and that without all ſigne of affectation. 2. In ſome certaine ſumme of money, to be paid (as the Judge or any honeſt man ſhall thinke fit) not properly in lien of the fame, which can by no meanes bee rated at any price, but for the dammages which may ariſe from the defamation, and to appeaſe the wronged party if hee bee of ſuch condition, that hee may with honour receive the money.

Queſt. 9. *Whether or no, and how hee ought to make Reſtitution, who againſt the 6. Commandement hath hurt another mans life?*

27. *A.* 1. Hee who hath hurt another mans ſpirituall life, in reſpect hee was the cauſe, perhaps of his ſinning, or left ſome ſcandall before him, is bound to doe what hee can to reduce the party ſo offended to that State, at leaſt, from which hee ſeduced him.

For it is very juſt, that hee which is cauſe of the evill, ſhould as much as in him lies repaire the ſame; As it is moſt juſt, that hee which hath given poiſon to his Neighbour, ſhould with all ſpeed get him an antidote. And hence it is that the Eccleſiaſticall Diſcipline in all ſolemne pennance for a ſcandall given, either in words, or deeds, doth neceſſarily, preſcribe and require Confeſſion, Recantation, Deprecation, and holy Admonition.

28. 2. Hee who hath hurt his Neighbours corporall life, either by complete or incomplete homicide: Is firſt bound to make Reſtitution for all the dammages, that from that man ſlaughter or hurt may ariſe. And the reaſon is, that beſides the Judiciall puniſhing and vindicative Juſtice which reſpects onely the Common good, the Particular good alſo, in as much as may bee, ought to bee made whole. Secondly, But in reſpect, the dammages hence ariſing are of two ſorts, *viz.* either *Reall* as the charges of curing, of diet, of burriall, and the gaines ceaſing which all might be rated at a

certaine price; or else *Personall*, such as are Desolation, Affliction, Deformation, Maiming, and losse of life, which admit no certaine rate or price, therefore there is this difference of Restitution.

First, That in reall losses, equall charges, or as much as is due bee restored, but in personall somewhat equivalent; or else what may be restored, and out of custome, or the judgement of wise and honest men ought to be restored.

Secondly, That reall dammages bee payed to the Heires of the party of what kind soever they be, though Creditours to the person deceased, but personall to them onely who are so nigh the party deceased that they seeme in a manner to make but one person.

Quest. 10. *Whether or no, and how hee is bound to make Restitution, who hath against the 7. Commandement defiled a womans Chastity?*

29. *A.* 1. Because Chastity once defiled, can no more bee restored, then life when once taken from us, therefore Restitution in this kind of injustice, respecteth those dammages which from such a pollution doe follow.

30. 2. Now the dammages thence following, are both in credite and temporall estate; for from knowne whoredome alwayes doth arise irreparable infamy, and many times, partly, by reason of the infamy; partly, and by reason of the issue so begot, many and great charges doe also follow.

31. 3. Amongst those persons, who without further inconvenience, may enter into matrimony, that Restitution is most commendable. *Exod.* 22. 16.

32. 4. The second degree of Restituton, is a competent Dowry. *Exod.* 22. 17. And some faire satisfaction (as well as may bee) made to the Parents or Guardians of the Maid, *Deut.* 22. 28. 29.

33. 5. The third degree of Restitution is, to bee at charges of keeping the child, and provide, as much as may bee, that none henceforth be dammaged thereby.

34. 6. There is a great deale of difference in the obligation to Restitution betweene him, which by any maid is moved to defloure her, and him which moveth any maid to it. For, hee which moveth a maid either by violence, deceit,

ceit, or fraud, or importunate solicitations, is bound to make Restitution as well to the maid as her father, as well in other dammages, as in her honour. But hee, that is himselfe moved, although hee bee bound as much, as in him lies to make satisfaction to those, who without their consent are in this wronged, yet in respect of the party moving him to it, he doth not in justice owe any Restitution at all.

CHAP. V.

Of Acception of Persons.

Quest. 1. *WHat is Acception of Persons?*

1. *A.* 1. Acception or Respect of Persons, doth not consist in love of the Persons, but in this, that when the cause onely ought to bee considered, the Personall qualities are onely respected, which are altogether impertinent to the end, which is intended in the cause in hand, *Levit.* 19. 15. *Esa.* 11. 3. And such qualities are kindred, power, riches, and friendship; and hence in the Hebrew it is called, פנים the respect of the *face*, and in the Greeke (προσώπων) of the externall or accidentall Person, not ὑποστάσεως.

2. 2. It therefore hath no place, but in him who is oblig'd for some reasons to preferre one man before another, not according to his opinion, but according to some reasons and causes inherent and to bee looked after in the very Persons.

3. 3. And hence it followes, that respect of Persons hath not properly any place in free gifts and gratuities, but in those gifts onely, which are some way due; whence also it comes to passe, that God when after his good will and pleasure: hee bestowes his gifts on some, and not others, though equall to them, is nevertheless in himselfe free from all respect of Persons, because hee bestowes his gifts freely, and not as any way due, nor hath hee regard to any particular inconsiderable qualities, but onely to his owne good pleasure.

4. 4. But yet it hath place in some certaine gifts, which in themselves are *free*, but upon supposition due. As in case those things, which out of liberality are wont to bee distributed among all, bee conferred on some few, who have no singular desert.

Quest. 2. *Whether Respect of Persons bee a sin?*

5. *A.* 1. It is in it's owne generall nature a sin, *Ja.* 2. 1. *&c. Dan.* 1. 17. *Prov.* 5. 21. 28. Because in the same act, it excludes both Justice and Charity.

For first, It deprives men of those good things which are due to them.

Secondly, Because it putteth a greater value on some smaller and more inconsiderable things, then those which are more weighty, and which ought to bee considered, and perverteth the Order of humane Society, *Eccles.* 10. 2. 3. 4.

Thirdly, Because *in effect*, it makes a plaine and direct way to all kind of sin, *Prov.* 28. 21. Fourthly, And (as much as in it lieth) takes away all difference between good and ill deserts.

Quest. 3. *To what sort of Justice is respect of Persons opposed?*

6. *A.* Respect of Persons though it bee most properly imputed to those, who offend against distributive Justice, in the deciding of controversies betweene things and persons; yet rightly understood, and according to Scripture-phrase, it relates to all kind of Judgement, Election, or Sentence, which is made of men, not according to the Rule, which ought *in such cases* to bee followed, but according to some affections respecting this or that quality, which nothing at all appertaines to the Judgement *in hand*.

Quest. 4. *In what cases about the Election or Promotion of men to Offices Ecclesiasticall or Secular, is there this offence of Respect of Persons?*

7. *A.* 1. If any doe wittingly, or willingly, or out of negligence make choyce of an unworthy man. Now such a man is unworthy, who is either void of skill, honesty, or the dexterity, or readines, which is required to the exercise of such an office, *Hic & Nunc* (as the Logitians terme it.) And in such an Election,

First, God is robbed of his honour, which all men of publike

like place ought to maintaine as their functions shall require.

Secondly, By this meanes, the publique good, for which all publique offices are intended is much hindered.

Thirdly, There is an injury offer'd to them that are worthy, to whom the honour of publique offices is due as a Reward of their vertues.

Fourthly, There is much wrong done to vertue her selfe, whose proper encouragement (Honour) is denied to her, and perversely misplaced to her great contempt.

8. 2. If in case of opposition the lesse worthy bee chosen, and the more worthy neglected. And the reason is, because first, The lesse worthy, in comparison, to the more worthy, is indeed unworthy.

Secondly, Because the more worthy is fitter for the end *of his place*, which in election ought chiefely to bee considered. This is very manifest in Ecclesiasticall elections, because the Church ought, as much as may bee, to bee edified by her Ministers, *Ephes.* 4. 11. 12. 13. 14.

9. 3. But yet there is this difference betweene the election of one *absolutely* unworthy, and one lesse worthy then another: That the choyce of one absolutely unworthy is in it selfe a sinne, but the choyce of one lesse worthy is not so simply and intrinsecally a sinne, that it may not sometimes become lawfull upon that consideration of some supervening circumstances. As for example, if there be foure men presented or nominated in the election. A man *absolutely unworthy*, *a worthy man*, one *more worthy then hee*, and one *worthier then all* the rest; If I give my voice to him, that is the worthiest of all, and will not concurre with them, that would choose the man that is *worthy*, or him that is more *worthy then hee*, the other side must needs carry it for the unworthy man, or for the lesse worthy *at the best*; it is lawfull and fit for mee in such a case, letting passe the *most worthy* to make choyce of him that is *worthy*, or him that is the *more worthy*. And the reason is, because I am not bound to give my voyce to him, whom I know cannot possibly bee chosen, although hee bee most worthy: yet I am bound to hinder (as much as in mee lieth) the election of one altoge-

ther unworthy, or lesse worthy *then another, whom I may helpe with my choyce.* But such a choyce is so to bee moderated, that there be for all that, a fit testimoniall given to him, that is the worthiest of all, or him that is more worthy then the party chosen; because every mans due honour ought to bee afforded him according to his worth: and because every man is bound to give a faire testimony of his owne good intention to the Common good for example sake.

Quest. 5. *Whether this fault of respect of persons, hath any place in giving of honour or reverence to others*; Jam. 2. 2. 3 4.

10. *A.* 1. Saint *James* in his 2. *cap.* doth cleerely testifie this sinne to be too frequent.

11. 2. In that honour which is simply due to any (such as that is, which we owe to our Parents and Elders) the case is plaine: because in the distribution of this kind of honour, it were very unjust to deny any the due testimony of his preheminence which hee deserves, upon unfit grounds.

12. 3. Nay in honour, that is but upon supposition due, it hath place so farre forth, as there is way for injury or contumely. And somewhat neere unto this fault is it not to salute a man (as the use and custome of the Countrey is) that hath first saluted you: or else not to salute men at all, according to the distinction of their persons and worth.

Quest. 6. *Wether Rich men ought to be honour'd for their Riches?*

13. *A.* Simply for the possession of so much wealth, they are not to bee honour'd, but for the good use of it, or for the place they beare, perhaps in the Common-wealth by reason of their Wealth, they are to bee honoured.

Quest. 7. *Whether in those things which are left to the free will of the Judge, there may bee such a thing as respect of Persons?*

14. *A.* In those circumstances which nothing concerne the parties in suite, there can bee no respect of persons: But in those which doe concerne them and yet nevertheless are not determin'd by the Lawes, but are (as *of necessity many* must) left to the discretion of the Judge, of which kind are the prorogation, or restraint of time, and the like.

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if they bee done, (as for the moſt part they are,) with an eye upon the perſon, *and not on the* cauſe; There is in ſuch caſe this ſinne of reſpect of Perſons.

Chap. VI.

Of Injurie.

Queſt. 1. *WHether it is poſſible an Injury may bee done to a willing man?*

1. *A.* 1. By Willing, here we are to underſtand a man that knoweth, and willingly and freely conſenteth to the fact: Otherwiſe there were no difficulty at all. For whatever is done either out of Ignorance, Feare, or violence, is eſteemed as involuntary, at leaſt in part is ſo, and ſo in that part may admit an injury by the conſent of all men.

2. 2. This word *Injury*, if it be taken in its generall ſenſe for the violation of that which is Right, and perpetration of that which is Wrong, doth no way depend upon the will of the patient, whether he conſent or not, but onely upon the Rule of Iuſtice. And in this ſenſe it is plaine, that an iniurie, or an uniuſt thing may bee done to a man both willing and conſenting, as we may ſee in the example of the *Amalekite* who killed *Saul* when he deſired him, 2 *Sam.* 1.

3. 3. There are many things in which a man cannot as he pleaſeth, quit his owne Right: to wit, thoſe things over which he hath not a full power, but rather a cuſtody and ſafeguard of them, ſuch as are his life and members, and in theſe the conſent of the Will taketh not away the nature of an iniurie.

4. 4 Now beſides the Will Rationall, which alwaies ſpings from Counſell within, there is a certaine Naturall inclination, may be termed the Will Naturall, becauſe virtually, alwaies it carryeth with it the power of a Will, and doth in ſome ſort then appeare, when a man doth not directly conſent to his owne diſcommodity, becauſe it is his diſcommodity, or to the evill of puniſhment, becauſe it is evill.

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The consent therefore of the Will Rationall doth not alwaies destroy the nature of an iniury.

5. 5. That this, (*viz.* To a willing and knowing man, there can be no Iniury done) is affirmed by Philosophers and Lawyers, is from hence, because by the word Iuiury, they understand, a *Violation of the Law*, which is done by violence, and necessitie of coaction. But all kind of coaction is not required, to make the thing uniust which is suffered.

6. 6. Indeed the Agent is perhaps willing and consenting, but it doth not thence follow that he is no way patient. Christ in suffering death was willing, consenting, and an agent, and yet he suffered most horrid Iniuries.

Chap. VII.

Of Charity towards our Neighbour.

Quest. 1. *Who is to be understood by that terme, Our Neighbour?*

1. *A.* 1. Every man, whom by any meanes we may accommodate, is, in some sort, our Neighbour, *Luke* 10. 29. 37. *Acts* 17. 26.

2. 2. Man in generall, as he is with us capable of supernaturall happinesse, inasmuch as he is the proper object of absolute Charity, is our Neighbour. For this is the Tye of our Charity betweene one another, in order to God whom we love. And thus is every man living our Neighbour, without difference of kind, affection, or manners, unlesse somewhat to the contrary doe certainely appeare unto us.

3. 3. But in regard the nature of sinne doth onely strive against this capacity; therefore Man as he is such, or in consideration he is a Man, is not to be loved, but rather hated and avoyded.

Quest. 2. *In what sence is our Neighbour to bee loved even as our selves?*

4. *A. Even as*, in this precept doth not imply an absolute and universall parity, but a proportion of likenesse; Now this likenesse chiefely consisteth in three things,

First, that we neither wish, nor doe any evill to our Neighbour, more then to our selves.

Secondly, that we wish all true good to our neighbour, and to our power endeavour to procure it.

Thirdly, that we wish these things to our Neighbour, out of sincere and hearty affection, having still an eye upon his benefit, and not our owne.

Quest. 3. *Whether is it not lawfull sometimes to wish ill to our Neighbour?*

5. *A.* 1. It is not lawfull to wish any man evill, as evill; but as good, sometimes you may. And so, First, you may desire and wish a temporall evill to any, for his spirituall amendment: to wit, if his amendment cannot bee probably hoped for by any other meanes. As in case, any man for the favour of men doe perhaps neglect his duty towards God, we may lawfully wish him out of favour with those men.

6. 2. It is lawfull to wish a temporall ill to some for the good of others. As if any man be a desperate corrupter of others, it is lawfull to wish him taken from the earth, for feare he should undoe others as well as himselfe.

7. 3. And such a thing as this, is sometimes lawfull, out of zeale for Iustice, and Gods honour.

Quest. 4. *How the degrees of greater or lesse Charity ought to be observed.*

8. *A.* 1. If you consider the good in it self, as it is to be wisht to your Neighbour, there can be no imperfy in the thing. For we ought to wish the chiefest good to our Neighbour, even as to our selves. And this too is the duty of every man, that as much as in him lyeth, he promote the good and welfare of his Neighbour: But yet there is some difference of order in the wishing that good: for we ought to wish that happinesse to the godly immediately, but to the ungodly, onely hoping and supposing their Faith and Repentance.

9. 2. In respect of the affection it selfe, whereby wee wish good to others, there ought to be no imperfy of *Intension* or *Remission* therein: because the very Habite of Vertue in its owne nature doth equally incline our affections to it self, without all difference of greater or lesse intension.

In respect of the Exercise and effects of this affection, there is granted some imperfection, as of the frequencie, the order, and extention, so farre forth as the collection of circumstances may make necessary this act and operation of Charity.

For first, We ought more frequently to stirre up, and imploy that act of Charity toward those, in whom we shall more frequently meet with reasons and causes for our true love.

Secondly, The order ought to be observed according to the occasion which is offered, and the proportion which the acts beare to their objects.

Thirdly, the extention to more, or more noble effects, is requisite according to the necessity of the effects, and the dignitie of the parties beloved.

Quest. 5. *Whether or no, and in what cases a man may bee bound, in respect of the exercise and effects of his Charitie, to love his Neighbour more then himselfe?*

Answ. 1. There may be such cases; Because our Neighbour by sundry meanes may be in extreame grievous necessitie, so that he ought not to be neglected, nor ought we to expect, when others may and will helpe him, although we cannot doe it without our owne danger.

2. Every man is bound with any temporall hazard whatsoever, to helpe his Neighbour that is in Spirituall danger, if it be probable, his assistance may doe him any good.

3. So againe, in extreame necessity. Every man of what condition soever, (but in the first place, he to whom of duty it may belong) is bound to expose his life to any probable danger, that so he may hinder another mans certaine death. For another Mans certaine death ought to be esteemed a greater evill then our owne uncertain. Hence it is unlawfull for a Pastour to forsake his Church and Cure in time of Plague, or persecution, unlesse perchance there bee some other fit man who may undertake the charge.

4. In temporall goods every man is bound to prefer a publike person, or the community before himselfe. For the good of the whole is more to be valued, then the good of any one part. Now those men ought to be accounted publicke

perſons, who doe manifeſtly ſtand the Common-wealth in much ſtead.

15. 3. Moreover it is ſometimes an honeſt thing to expoſe ones corporall life to certaine danger, to ſave the corporall life of a friend, though but of equall condition, *John* 15. 13. For although my life, by it ſelfe taken, ought to bee conſerved by me, rather then the life of another, yet it ought not to be conſerved rather then anothers life, and my credit.

CHAP. VIII.

Of Praying for others.

Queſt. 1. *For whom ought we to pray?*

1. *A.* 1. For all thoſe whom we hope may bee helped by our Prayers; For Praier is a meanes inſtituted by God, that it may be applyed to procure thoſe things which we wiſh: Hence no man living is abſolutely to be excluded from our prayers, except it be evident unto us, that he is altogether deſperate.

2. 2. We ought to pray for our enemies eſpecially, *Mat.* 5. 45.

Firſt, Becauſe we are to be affected eſpecially with their ſinne, from whence danger hangs over their heads, *Luke* 23. 34.

Secondly, Becauſe by this meanes we doe, and teſtifie that we doe, that which is neceſſary to the remiſſion of our owne ſinnes, *Matt.* 6. 12.

Thirdly, Becauſe alſo by this meanes we exclude from our thoughts all unlawfull deſire of Revenge, *Rom.* 12, 19, 20.

Fourthly, In regard this is in charity to commit our cauſe to God.

3. 3. Howſoever we are more bound to pray for our friends and allies, becauſe in ſuch there are many reaſons found, which directly and in themſelves, are prevalent to move our Charity, inſomuch that they move ſome love, even in Ethnickes, *Matt.* 5. 46, 47.

Quest. 2. *Whether or no, and how farre it is lawfull to wish evill unto any man?*

4. *A.* 1. A deliberate imprecation of evill, as it is evill against any man, which is a formall cursing, cannot chuse but be evill.

First, because it proceeds from Hate, which is an evill opposite to Charitie.

Secondly, because it is not more lawfull to wish evill, as it is evill, then to doe it so.

Thirdly, because it is repugnant to our blessed calling, 1 *Pet.* 3.9.

5. 2. Those rash and common curses which are in use amongst many, (as *The plague take you, Get you gone with a mischiefe. Would you were hang'd, &c.*) are expressions of hatred and ill will, the signes of perturbations raigning in the heart, and besides this are contumelious to our Neighbour, and therefore cannot be excused from a grievous offence.

6. 3. The imprecation of evill under consideration of good, is in it selfe lawfull. Thus we may wish a lesse evill to this or that man, with relation to the glory of God, the good publike or private which is of greater moment; yet this must be thus understood.

First, that there be this condition, to wit, if that good will follow out of this evill, and not but by this evill.

Secondly that we submit our will to the will of God.

7. 4. Cursings which are cast on irrationall Creatures, if they have any respect to God and his providence, which is conversant about those Creatures are blasphemies, if to Man who is the lord of them, then they are injuries; if to the creatures, as they are simply considered in themselves, then they are the signes of heart and mouth full of bitternesse, *Rom.* 3.14. if to any evill which happens by them, then they either ought to be figurative speeches, as 2 *Sam.* 1. 21. or else they are unjustifiable motions of impatience, *Job* 3.

Chap. IX.

Of Brotherly Reproofe.

Queſt. 1. *What perſons fall under Brotherly Reproofe?*

1. *A.* 1. First, and moſt properly, the faithfull, and amongſt the faithfull, thoſe who are members of the ſame Church with us. The reaſon is, becauſe theſe have greater brotherly conjunction with us, then others.

2. 2. Yet Infidels alſo on occaſion are to be reproved.

First, becauſe that ſeeing they are our neighbours, and to be beloved with true Charity, they ought not to be excluded from the common act, and duty of Charity.

Secondly, becauſe the ſpirituall almes ought no more to be reſtrained, then the corporall: but the corporall ought in great neceſſity to be beſtowed on any.

Thirdly, becauſe the Oxe or Sheepe of ones Neighbour which is aſtray, ought by him that ſeeth it, if he can, to bee brought backe, *Deut.* 22. 1. then much more, ones Neighbour himſelfe, when he doth wander, ought to be reduced to the right way.

Fourthly, Becauſe that he which erreth moſt, hath moſt neede of inſtruction, and the Law of Nature requires, that we ſtrive to helpe our Neighbours in their greateſt neceſſities.

Queſt. 2. *What conditions are requiſite to make reproofe neceſſary?*

3. *A.* 1. The knowledge of the ſinne, which at leaſt ought to be ſo probable; that it be morally certaine, that is, ſuch which is morally judged, enough to beleeve without raſhneſſe, That our Neighbour ſinneth. Yet in a doubtfull ſuſpition, the reaſon of our duty oftimes requires that wee ſhould wiſely intimate to our neighbour, what the ſuſpition is, and by what meanes it might be removed.

4. 2. The hope of ſome fruit. For if there bee no hope of amendment, in that reſpect reproofe is not to bee applied; *Prov.* 9. 7. 8. *Mat.* 7. 6. Yet it oftentimes happens,

that those which are incorrigible in themselves, ought to bee reprooved in regard of others, whose danger by this way may be prevented.

5. 3. The oportunity of time, and conveniency of other circumstances.

Quest. 3. *Who are they which ought to reproove others.*

6. *A.* 1. This duty in some manner belongs to all men who have the use of reason: because it is a Precept of the naturall Law, a deed of Charity, and a generall duty of Neighbour towards Neighbour, as hee is so. Hence, the faithfull ought to admonish both the beleever, and the unbeleever, and the infidell, as well the faithfull, as an infidell; *Gen.* 20. 16. The inferiours and those that are subject, ought to admonish their Superiours, but with reverence, *Iob* 31. 13.

7. 2. Yet more especially it belongs to them, who either by reason of their calling, ought to looke to the good of other, or by reason of gifts are more fit to fulfill this duty with fruit, *Ezech.* 33. and 34. *Gal.* 6. 1. *Tit.* 2. 4.

8. 3. Hee himselfe which is guilty of the same, or a greater crime, is not altogether exempted from the obligation of this Precept. For no mans wickednesse can bee so helpefull to him, that should excuse him from a naturall Precept, as this is. But hee ought to doe this with especiall expression of repentance, and compassion, accusing himselfe first, and more then another, lesse hee incurre that reprehension of our Lord, *Mat.* 7. 3. 4. 5. *Thou Hypocrite, first cast out the beame out of thy own eye, then thou maist see to cast out the mote out of thy brothers eye.* There is a notable example in 2 *Sam.* 16. 17.

Quest. 4. *How ought reproofe to bee applied?*

9. *A.* 1. Admonition ought to be founded on the word of God, or the speech of Christ, *Col.* 3. 16. *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing, &c.*

10. 2. It ought to bee sprinkled with brotherly Charity, 2 *Thess.* 3. 15. 2 *Cor.* 2. 4.

11. 3. It should bee season'd with meeknes and lenity, *Gal.* 6. 1. 2 *Tim.* 2. 25.

12 4. It

12. 4. It ought to bee ſtrengthned by perſeverance, 2 *Pet.* 1. So often, and ſo long, ſhould our brother bee by us admoniſhed, as there may any fruit bee hoped for thereby.

Queſt. 5. *How ought Reproofe to bee entertained?*

13. *A.* 1. In Charity and holy reverence, 1 *Theſſ.* 5. 13.

14. 2. With Humility, *Hebr.* 13. 22.

15. 3. With the fruit of Piety, ſo that it ſhould alwayes bee to us, either as for medicine (ἴαμα) or for warning (προπαλαίσιον) or at leſt for a teſtimony (διαμαρτυρίαν.)

CHAP. X.

Of Partaking with other mens ſinnes.

Queſt. 1. *WHo are they that partake of other mens ſinnes?*

1. *A.* 1. All they which doe cooperate in the committing thoſe ſinnes, for the ſociall or joynt cauſe cannot chooſe, but partake of thoſe ſinnes both in the crime and guilt to the production, of which it hath joyntly conferr'd it's power. And hence, firſt, hee who commands or perſwadeth any ſinne, is partaker of that ſinne, becauſe hee hath both ſuch an intent himſelfe, which before God is all one as that fact, and beſides for as much, as in him lieth: hee would infuſe that intent into another, and ſo hee is the authour of ſinne, 2 *Sam.* 13. 28. 1 *King.* 12. 30. and 13. 33. *&c.*

Secondly, Not onely the Authours, but the Miniſters of ſinnes have communion with them, for in as much, as they are the miniſtring and aſſiſting cauſes, and doe afford ſome ſtrength to the ſinne, they have a direct communion in the ſame ſinne, *Eſa.* 10. 1. 1 *Sam.* 22. 17. 18. with *Pſalm.* 52. 2 *Kings* 1. 9. *Matth.* 28. 4. *Acts* 12. 18, 19.

2. 2. All they which doe cooperate though indirectly, that is, which doe any thing that ought to be omitted, or omitted any thing which ought to be done, of which ſinne is the

the sequell. For by the morall interpretation, he also is termed the cause of sinne, who doth not apply all due diligence to forewarne or hinder the same, 1 *Sam.* 3. 13. *Ezek.* 33. 6, 8. *Act.* 20. 26, 27.

3. 3. And with this sinne, Preachers, Magistrates,, Parents, Masters, Teachers, are chiefly tainted, when they doe not their duty in prevention of the sinnes of those, who are intrusted in their charge.

4. 4. All they who by their consent approve of a sinne already committed, *Rom.* 1. 32. For he who approveth and commendeth the thing done, he sheweth his Will ready and forward to doe the same thing, or at least, to perswade the doing of the same thing if need and occasion should require it. And moreover he is a conserving, defending, and promoting cause of the sinne committed. To this consent of approbation is referred all cessation from our duty, either in the Reformation or correction of the sinner, 1 *Chron.* 5. 2, 6. insomuch that we may not onely participate in other mens sinnes, by our endeavour, speech, and example, but even by our silence, dissimulation, and connivency.

5. 5. And in this kind also doe some Preachers often offend, who make pillowes for the sinners, and preach peace unto them. And all other Superiours, who through too fond an indulgence, doe dissemble, or too tenderly reprove the sinnes of them that are under their charge, and all they too, who without some just cause omit brotherly reproofe.

6. 6. Out of these principles the doubt is easily cleared, how when many are punished, and yet but one openly sinning, they are not properly said to be punished for the others sins, but for their owne; to wit, most often for those, whereby they participate with others sinnes. And after this manner, D. Reignolds. one of our Countreymen, doth piously and learnedly shew, how *Iudas Machabaus* and the Iewes, 2 *Mac.* 12. 43. did not offer Sacrifice for the sinnes of those that were dead (as the Papists would have it) but for their owne, and the other survivors sin, which they had contracted to themselves from the pollution of those that were dead, and whereof perhaps not unworthily, they might, in some part, thinke themselves the Authors. For no man (to speake properly) is punisht

for-

for anothers ſinne, as no man dyeth of another mans diſeaſe but his owne. But even as men doe oftentimes contract deſeaſes to themſelves from other mens (and many things hurt the body by tranſition:) ſo in thoſe diſeaſes of the minde, men do uſually contract their own ſinnes from other mens.

7. 7. Moreover, hence the Faithfull are inſtructed to a more profound humiliation of themſelves, in the confeſſion of their ſinnes of this kind. And *G. Pur.* propoſeth a godly forme of Confeſſion ſutable to this purpoſe, which will illuſtrate this doctrine.

O Lord my God! What evill is there of which I am not guiltie, either in deed committing it, or deſiring to commit it? And this either in my ſelfe, no by my ſelfe, or in ſome other man: to wit, by being willing or conſenting that he ſhould commit it, or by commending the fault, or flattering the committer of it, or not reproving when out of my duty it belonged unto me; or (what is worſe) by rejoycing at another mans ſinne, or which was the greateſt infidelity towards thee, by not regarding it at all. For ſure, it could not be lawfull for me to ſee one of thy flocke periſh, and be devoured by the infernall Wolues, and not reſiſt as much as I was able: In the like condemnation I acknowledge my ſelfe, in reſpect of good things: For what good is there, which I have not either extinguiſht in my ſelf, or perſecuted in others; either by hindring it that it ſhould not be done at all, or by diſcommending it if it were already done, or permitting it to be extinguiſht, or elſe rejoycing if it were extinguiſht? Lord of mercy, how many good things have been loſt, either by my procuring that they ſhould not be, or my not aſſiſting that they might be, or by not nouriſhing them, or withdrawing my ayde from them? Moreover, I have ſinned againſt them, O Lord God, either by not rejoycing at them, or by not giving thankes for them to thee, the Author of them.

Queſt. 2. *Whether or no it be lawfull to rejoyce at an other mans ſinne, or to take any pleaſure in it?*

8. *A.* 1. We ought not by any meanes to rejoyce at ſin, as it is ſinne, but as by God it is ſometime converted into the occaſion of ſome good. As if perchance ſome haughty-minded arrogant man, after ſome ſliding, ſhould repent and behave himſelfe more modeſtly; or as if after ſome grievous offence, an ex-

cellent Law ſhould be made, which otherwiſe would not had beene enacted. See *Phil.* 1. 15,16,17,18.

Queſt. 3. *Whether or no it be lawfull to abuſe another mans ſinne?*

9 It is lawfull when any neceſſity ſhall enforce it, provided that we doe not cheeriſh thoſe ſinnes which we abuſe. So *Iacob* when he tooke *Labans* oath, ſwearing by falſe gods, abuſed *Laban's* ſinne, without any ſinne of his owne, *Gen.* 31. 53. So in *Ierem.* 41. 8. The tenne innocent men did abuſe the ravenouſneſſe of *Iſhmael*: So many out of neceſſitie compelled, doe honeſtly abuſe the iniquity of Vſurers.

CHAP. XI.

Of good Example, and Scandall.

Queſt. 1. *WHo are bound to give good example to others?*

1. *A.* 1. This belongs to all godly men, in reſpect of all thoſe, to whom their life may be any wayes knowne.

Firſt, In regard all men ought to glorifie God by their works, 1 *Pet.* 2. 12.

Secondly, becauſe there is no man who cannot expreſſe ſomewhat in all his life, whereby others may be encouraged and confirmed in godlines. For from the contemplation of the Piſmire men may be edified, *Prov.* 6. 6.

Thirdly, becauſe each man in his place hath certaine ſpecial occaſions of performing ſomewhat, which upon the like occaſion may be exemplary to others, *Prov.* 2. 20. *Pſal.* 34. 7.

2. 2. But this duty is chiefely injoyned to ſuch as are above others, either in Age, Parts, or ſome Office, *Titus* 2. 4. 7. 1 *Tim.* 4. 12. 2 *Theſſ.* 3. 9.

Firſt, Becauſe to whom much is given, of him much is required, *Luke* 12. 48.

Secondly, Becauſe the more eminent a man is, the more eies be upon him, and he is the leſſe undiſcovered, *Math.* 5. 14.

Thirdly, Becauſe they who in place doe precede other, ought by

by going before, to ſhew them the right way, 1 *Theſ.* 1. 6, 7, 8.

Fourthly, Becauſe Inferiours, doe much rely upon the Actions of their Superiours, and doe frame themſelves to their example, *Prov.* 29. 12.

Queſt. 2. *Whether or no our good works ought to be carefully made knowne unto others, that they may bee an example to them?*

3. *A.* 1. Good Workes are of two ſorts: ſome Publike, and ſome Private. Thoſe which are Private, ought not ordinarily to be divulged by us our ſelves; for this were ambition of Vaine-glory, *Matth.* 6. 1, 2, &c. But Publike good Deedes, becauſe in their owne nature they are knowne unto others, may, and ſometimes ought, modeſtly and warily be repreſented unto others.

4. 2. The repreſentation of a good deed, of what ſort ſoever it be, if by it we reſpect our owne glory as the end, is not to be allowed of: but as it may conduce to the glory of God, and edification of others. it cannot be diſcommended.

Queſt. 3. *Whether or no all Scandall be a ſinne?*

5. *A.* 1. In all Scandall there muſt needs bee ſome ſinne: becauſe it alwaies appertaines to the Spirituall ruine or detriment of our Neighbour.

6. 2. Nevertheleſſe, there may fall out ſome Paſſive, or received Scandall, without any offence of the Agent: as when the fact of one man, is an occaſion of ſinning to another man, beyond the intention of the doer, or the condition of the fact: And there may to be an Active Scandall, without any ſinne on his part whom it aimes at. As when one, as much as in him lyeth, by his example induceth another to ſin, and yet the other will not ſuffer himſelfe to be induced.

Queſt. 4. *Whether or no, Scandall be a ſpeciall ſort of ſinne?*

7. *A.* 1. It is a ſpeciall, and indeed, a devilliſh one, when a man intendeth the ruine of his Neighbour. For this is a *ſpeciall difference* which conſtituteth a ſinne, that fearſely falleth on any beſides the Devill himſelfe.

8. 2. Moreover it is a ſpeciall ſinne, when that fact, whereby our Neighbour is ſcandalized, cannot be any otherwaies evill, but by the ruine of our Neighbour; the occaſion of which another man ought not to give. For by that difference, ſuch an

act is first in it selfe made evill, and therefore determinated to some certaine kinde.

9. 3. In other sinnes the nature of Scandall is onely a circumstance opposed to that Charity which is generally required in each part of our conversion with our Neighbour. By this circumstance, Publike sinnes are not changed but onely multiplied and aggravated.

Quest. 5. *Whether or no it be possible for a man to live without Scandall?*

10. *A.* 1. By the Grace of God, a faithfull man may live free from passive Scandall: Because he may so firmely adhere unto God, that he can never be moved from good to evill, by the other example of other men: He may live too, free from active Scandall, though not absolutely from all sinne: Because the common infirmities of all the godly, in respect they are not by them maintained, have not any aptitude to enduce others to sinne.

Quest. 6. *What Rules are to be observed that wee give no Scandall?*

11. *A.* 1. For the avoyding of Scandall, no sinne at all ought at at any time be admitted, though it seeme never so slight: for this were only to sinne my selfe, lest another should sinne, *Rom.* 3. 8. To doe evill that good might come thereof. And hence no requitall of crimes is to be allowed of: Such as was that of the old *Gibeonite*, in the cause of the Levite, *Judg.* 19, 14. And of *Lot* in the cause of the Angels, *Gen.* 19. 8.

12. 2. No good or lawfull thing is to be omitted, for feare of the Scandall, which men of a Pharisaicall temper will take thereat, *Matth.* 15. 14.

13. 3. To avoid the Scandall which the weaker may take, all those things are either to be done or omitted, which may lawfully and without sinne be done or omitted. And this is the obligation of Charity, 1 *Cor.* 8. 13.

14. 4. Those are to be called the Weake, who are not sufficiently instructed about our Christian Liberty, 1 *Cor.* 8. 7.

15. 5. Neither are all they sufficiently instructed, to whom we can give a reason of the fact; for it may so fall out, that some are not capable of the reason that is given, who nevertheless, though there be a reason given, are yet to be esteemed as weak.

16. 6. No

16. 6. No humane Authority can take away the nature of Scandall, from that which otherwiſe would be a Scandall, nor the nature of a ſinne from that Scandall being given. For no man hath a command of our Charity and Conſciences, nor can he take away the danger of Scandall when given.

17. 7. There is no ſuch danger of Scandall in neglecting humane inventions, as there was in the Apoſtles time, about the caſting out the Ceremonies of the Law. For we may not uſe any ſuch Conſcience in humane inventions, as the Iewes uſed in the Injunctions of God.

18. 8. There is no ſuch perplexity that it muſt needs bee neceſſary for a godly man to give Scandall, whether he do this or that, or doe it not?

Queſt. 7. *What Rules are we to obſerve, that wee doe not take Scandall?*

19. *Anſ.* 1. We muſt have a care, that we doe not ſo depend upon any man, let him be of what perfection he will, or have him in ſo high eſtimation, that by his ſliding, falling, or defection, our hearts ſhould be too much affected. Hither wee are to direct our meditations upon thoſe grievous ſinnes, into which many have fallen, not onely of thoſe who ſeemed, and were not, but alſo of thoſe who were notable ſervants of God, as *David, Salomon, Peter, &c.*

20. 2. It is a deteſtable and horrid perverſeneſſe of Iudgement, whereby many are wont, at the falling of ſome, or the detection of Hypocriſie, ſtrait to charge all of that profeſſion with hypocriſie. For this is directly to imitate the Devill in accuſing the godly, and burthening them with unjuſt ſuſpition, *Iob.* 1. 11.

21. 3. Although it be good to tread in the ſteps of the godly, yet this is not to be done in a blind obedience, and imitation, but with a diſcreet and wary carriage, as farre they follow Chriſt, 1 *Cor.* 11. 1.

22. 4. We muſt againe and againe conſider how baſe a thing it is, either for feare or hope of this world, to deſiſt or deviate from the right path.

23. 5. Vpon any occaſion, we muſt call to minde that God doth permit Scandals to be offered unto us, for the triall of our Faith and conſtancy, *Deut.* 13.

Chap. XII.

Of Schiſme.

Queſt. 1. *What is Schiſme?*

1. *A.* 1. The Latine word *Schiſma*, ſignifying Schiſme, is ſo called *à Scindendo*, from cutting. And it is a Cutting, a Separation, diſ- junction, or diſſolution of that Vnion, which among Chriſtians ought to be kept. But becauſe this diviſion is chiefly effected, and appeareth by a refuſall of any due Eccleſiaſticall Communion. Therefore this Separation by a ſingular appropriation is rightly called Schiſme.

Queſt. 2. *Whether or no, and how Schiſme differs from Hereſie?*

2. *Anſ.* Schiſme, as in the generall it denoteth all unjuſtifiable departure from the Church, containeth Hereſie too, and thoſe two words are ſometimes uſed in one and the ſame ſenſe, 1 *Cor.* 11. 18. But they are properly diſtinguiſht, in that Hereſie is oppoſed to Faith, and Schiſme to Charity. Hereſie is in a perverſe opinion, but Schiſme in the fact of a perverſe Separation. So that he may be an Heretick, who is not a Schiſmatike, as in caſe he deny ſome Article of Faith, and yet will cleave to that Church which profeſſeth the true Faith; and he may be a Schiſmatike, who is no Heretike, as in caſe he beleeve all the Articles of Faith, yet will not communicate with the true Church in holy duties. And ſuch a diſtinction is intimated by the Apoſtle, *Gal.* 5. 20.

Queſt. 3. *Whether or no all Schiſme be a ſinne?*

3. *Anſw.* Schiſme, properly ſo called) is a moſt grievous ſinne.

Firſt, becauſe it is againſt Charity toward our Neighbour, and robbes him of a ſpirituall good.

Secondly, It is againſt the edification of him which maketh the Separation, in regard it deprives him of all communion in that ſpirituall good.

Thirdly, It is againſt the honour of Chriſt, in regard that after its manner, it deſtroyeth the Vnitie of Chriſts Myſticall body.

Fourthly,

Fourthly, It maketh way for Hereſie, and a ſeparation from Chriſt.

4. 2. Nevertheleſſe, a Withdrawing from the true Church is in ſome caſes both lawful and neceſſary. As Firſt, if a man cannot continue his communion, without a communication of their ſinnes. Secondly, if there be any eminent danger of being ſeduced. Thirdly, If by oppreſſion or perſecution, a man be compelled to withdraw himſelfe.

5. 3. Howſoever a totall Seſſation or Withdrawing, with an abſolute renunciation and rejection of all communion with that which is the true Church, can by no meanes lawfully be undertaken; but a partiall ſeceſſion onely is allowed of, as far as there can be no Communion had, without a participation of the ſinne.

Queſt. 4. *Whether or no, Schiſmatikes are Members of the Church?*

6. *Anſ.* Schiſme doth in ſo much ſeperate from the Church, as it doth renounce the communion with the Church. If therefore, Firſt, a ſeperation be made from ſome certaine Actions or Perſons onely, although that ſeperation be Schiſmaticall, yet doth it not preſently ſeparate from the Church.

7. 2. If the ſeparation be made from one or more particular Churches, yet the party ſeparated may nevertheleſſe remaine a member of ſome other Churches, in which hee findeth not that cauſe of ſeparation which he did in the other.

8. 3. If an obſtinate Separation bee made from all true Churches, or from any one, for a cauſe common to all, then ſuch Schiſmatikes (although it may be, retaining the Faith, they continue members of the Church Catholike) they cannot be eſteemed as viſible members of the Church.

Queſt. 5. *How farre we ought to avoide Schiſmatikes?*

9. *Anſ.* So farre at leaſt, that by our agreement, neither they be confirmed in their Schiſme, nor we have communion in the ſame, nor others by our example entiſed to the approbation of Schiſme.

Queſt. 6. *Whether or no, a Schiſmaticall Church is to bee held a true Church?*

10. *Anſ.* While it retaineth the true Faith, it is to be held for a Church, and ſo thoſe things which are Eccleſiaſtically performed

formed therein; For the substance of them ought to bee held ratified and firme; but in respect it is Schismaticall, it is not to be held for a lawfull and allowable Church.

Chap. XIII.

Of the Honour of our Neighbour.

Quest. 1. *What is the Honour which is due to our Neighbour?*

1. *Ans.* 1. Honour in its common signification denoteth some testification of the excellence or eminence that is another. And in regard such testification cannot be made before men, but by outward signes of deedes and words, therefore in the common use of the word, any outward expressions of that kinde are intimated thereby, as it is in the holy Scripture, *Lev.* 19.32. 1 *Pet.* 3.6. *Rom.* 13.7. 9.10.

2. 2. But because this outward testification which is in words and deedes (if it be not a dissembling and vaine counterfeiting of it, as indeed now adayes a Munical observance hath the name and place of Honour among many) it includeth a correspondent Iudgement, and internall affection, in which resideth the testification before God; therefore the true and solid duty of honouring any man, doth chiefly relie in an internall acknowledgement of his worth and eminence. *Lev.* 19.3. *Rom.* 13.5,9,10.

Quest. 2. *To what men is Honour due?*

3. *Ans.* 1. We are bound most properly and fully to honour, those who in worth are our Superiours, as our Parents, and the like, because not onely a reverend esteeme and absolute acknowledgement of their preeminence is due unto them, but also an illustration of the same, by a submissive observance, springing from the confession of our owne imparity.

4. 2. Yet for all this, we have the expresse word of God telling us that all men are to be Honoured, 1 *Pet.* 2. 17. *Honour all men.*

First, Because another mans eminence may be considered, not onely by the comparison thereof to him that honoureth him,

him, as if indeeed he ought to be more eminent then the man that ſhould honour him, but by the compariſon of him to others, and by this reaſon, we owe honour to our equals, nay, our inferiours, becauſe they are more eminent and ſuperiour to others.

Secondly, Becauſe indeede there is ſcarſe any man found, in whom wee may not obſerve ſome gift or other, in which he is ſuperiour to us, if we paſſe our judgement upon our ſelves with any humility, *Phil.* 2. 2.

Thirdly, Becauſe the meaneſt ſort of people may have ſome ſingular relation to God, in which reſpect they are to be honoured, *Mark* 9.41. 1 *Pet.* 3.7. *Eſa* 39.9.

Fourthly, Becauſe in all, and every man, who have communion with us in the ſame nature at leaſt, and are not excluded from a capacitie of the ſame communion in grace, there appeareth ſomewhat which forbiddeth contempt, and ſo doth in ſome manner demand ſome honour, *Iob* 31.13,14.15. *Mat.* 18. 6.

Obiect. The godly are taught to contemne the ungodly, *Pſal.* 15. 4.

5. *Sol.* The ungodly are to be contemnd, Juſt ſo as they are to be hated, that is under that formall acception, whereby they are ungodly. They are not therefore to be honoured becauſe they are ungodly, or ſo that their impiety may be cheriſht, confirmd, or ſtrengthned by our honour, *Prov.* 5.9. & 6.33. & 26.1.8. but as they have good in them, a faire teſtimony thereof is not to be denyed them, 1 *Tim.* 6.1.

6. 2. And for this cauſe ſome ſignes of that honour which is in it ſelfe ſimply due, may for their wickedneſſe ſake, of right be denied unto them, 2 *King.* 3. 14. But with this caution, that this be not underſtood but of thoſe that are very notoriouſly wicked, in whom the ordinary cauſes that ſhould invite our honour, are by the oppoſite baſeneſſe quite overwhelmed; and that it be ſtill with that moderation, that we may ſhew a willing diſpoſition to give them all honour, in caſe this obſtacle of their impiety were once removed.

Queſt. 3. *Whether or no, and how farre we ought to regard our owne honour that is due unto us?*

7. *A.* 1. Worldly honour, if once it come into competicion with that honour which wee are to ſeeke at the hands of

God, ought utterly to be contemned, *Ioh.* 5 4. & 12.43. *Rom.* 2 26.

8. And for this cause, First, we may not commit any sinne for to get the honour of this world.

9. 2. Neither are good workes to be done wholly for the honour of this world, *Matth.6.*

10. 3. Out of our regard unto solide honour, we must abstaine from all sinne, especially from that which carrieth with it any singular note of defamation, 1 *Thess.* 4 4 1 *Cor.* 6. 18, 19. *Prov.* 5.9. & 6, 33.

11. 4. We ought to apply our selves to the performance of those things to which God hath annexed true and sollid honour, 1 *Sam.* 2.30. *Prov.* 4. 8. & 8. 18.

First, Generally to Righteousnesse towards God.

Secondly, Especially, to those duties of Righteousnesse, which by the world are held of greatest disparagement, such as are to suffer reproofe, *Prov.*13.18. And to cease from strife, *Prov.*20. 3.

Chap. XIV.

Of Fame, or Report.

Quest. 1. *WHether or no, and how far a man ought to looke to his Fame?*

A. 1. A good Report is in its proper nature, the testimony of Vertue, and an evill Report, the testimony of Vice. That therefore is to be wished for, and ought after; but this to be avoyded and feared. A good report cannot wholly bee contemned, without the contempt of Vertue too, *Prov.*22.1. *Eccles.* 7. 3. *Phil.*4.8. 2 *Cor.*8. 20,21.

2. 2. Now as all Testimony is of moment, according to the condition of him that giveth it, so also a good report among those that are good, is the onely true good report, and chiefely to be considered to wit, to be praised by a man that is generally prayed himselfe, 2 *Cor.* 8. 18.

3. 3. And yet the testimony of those that are without the Church

Church, ſo they are not deſperatly wicked, is not to be neglected, 1 *Tim.* 3 7.

4. 4. A good report becauſe it is not a Vertue, but onely a teſtimony of Vertue, ought never to be prized before Vertue or our duty, 2 *Cor.* 6 8. We ought not to ſeeke Report by deſerting Vertue.

5. 5. Moreover a good Eſteeme is firſt to bee ſought in the heart and Conſciences of men, rather then in their expreſſions, 2 *Cor.* 4.2. & 5.11,12. and from ſolid workes of Vertue, rather then from an applauſe gained by cunning Art, 2 *Corinth.* 3. 1, 2, 3.

6. 6. Beſides, a good eſteeme is to be laboured for, and preſerved, not for it ſelfe, neither for our ſelves, as if wee were bound to beleeve other mens judgements upon our deeds more then our owne, but principally for the glory God, *Gal.* 1. 24. 2 *Theſſ.* 1. 12. and that we by our example or deeds might more benefit others, 1 *Theſſ.* 1, 7.

7. 7. And for this reaſon, thoſe men are bound to have a ſpeciall care of their credit and eſteeme, who by reaſon of their parts or function, are ſpecially called to the promotion of Gods honour, and the good of mankinde, *Neh.* 6. 10, 11. 1 *Tim.* 3 7. 1 *Sam.* 2. 17, 22, 23, 24.

8. 8. Yet this difference is to be obſerved, that we leſſe eſteeme our credit in thoſe things, which doe not much concern Gods honour, and that we more regard it in thoſe things which doe more concerne that. So *Paul* contemning the credit of humane Wiſdome and Eloquence, 1 *Cor.* 2. 2. & 2 *Cor.* 11. 6. did ſpecially regard the credit of knowing Chriſt truely, and was chiefly ſollicitous about the credit of his Calling, faithfulneſſe, and conſtancie, 2 *Cor.* 1. 17, 18. Nor indeed is any mans credit impaired, for that he is undeſervedly and injuſtly thought poore, baſe, or leſſe learned, eloquent, or witty then another. For a good eſteeme is not the Teſtimony of Wealth, Titles, or Learning, but of Vertue.

9. 9. A man may ſometimes ſmoother up his diſcredit in ſilence, as in caſe there be no convenient occaſion offered of refelling the ſame to any purpoſe, and there may bee ſome hope that the diſcredit will of it ſelfe ſo vaniſh, that it may redound rather to the good, then dammage of others, *Matth.* 27. 12, 13.

But whosoever he be that without some such reason neglects his undeserved discredit, when it is not without Scandall to others, is not so much to be thought patient, as prodigall and cruell.

10. 10. He who disparageth himselfe, by imputing a crime to himselfe which he never did, doth not by his lye offend onely against the Truth, but against his Neighbour also, by leaving a Scandall to him, and against himselfe, whilst he robs himselfe of a good that ought to bee preserved, and against God too, whose grace in this part is disavowed, and whose name perhaps upon this occasion may be blasphemed, *Iob* 27. 5.

11. 11. Yet a man may in some sort defame himselfe, by revealing some hidden crime, if there be any cause offered; as for example, if the great necessitie to aske advice, or to disburthen his heart of griefe, or if this be necessary, or some great inconvenience to others, may hereby be prevented.

Chap. XV.

Of Rash Censure.

Quest. 1. *WHat is rash Censure?*

1. *Answ.* 1. It is an Opinion or beliefe of any mans badnesse, conceived without just ground.

2. 2. It is called an Opinion or assent, because a private Censure may be in the thoughts of the heart, without any expression of probation of the same thoughts, which must necessarily be done in publike judgement.

3. 3. The Object of this rash Iudgement or Censure is seated in the badnesse of another, because the evill of the sinne, is the onely thing that hindreth a good repute; We generally say in the badnesse or wickednesse of another, because the Iudgement may passe not onely upon some fact which is it selfe a sin, but also upon the state which any man is in, as if he bee in the state of sinne, *Luke* 19. 7.

4. 4. The difference properly doth consist in the lightnesse, or insufficiency of the proofes upon which the censure is grounded:

ded: in which reſpect it is properly termed Raſh, which if it went upon good and firme arguments, were prudent and iuſt. But theſe Arguments and Reaſons are not onely requiſite in the thing it ſelfe, but muſt alſo bee evidently knowne to him that paſſeth the Iudgement: For a true Cenſure may be Raſh, as a true aſſertion may be a Ly in him that telleth it.

5. 5. Now thoſe grounds are tobe eſteemed light and inſufficient, which upon ſober conſideration of all the circumſtances, are not thought ſufficient to produce ſuch an aſſent as paſſeth. For thoſe Reaſons which are to light to faſten an ill report upon one man, may be ſtrong and iuſt enough to faſten it upon another; and thoſe which are light to perſwade one ill opinion, may be forcible to perſwade another, thoſe which are light to ground a firme aſſent, may be iuſt to ground a weaker aſſent, or a ſuſpition which is onely an inclination of the minde to aſſent, or to doubt, where the minde is in ſuſpence, and cannot incline to either ſide.

Queſt. 2. *Whether or no, and how raſh judgement bee a ſinne?*

6. 1 It is a ſinne of Lightneſſe, and ſo againſt Prudence.

7. 2. It is repugnant to that naturall Principle, *Doe not that to another, which thou wouldeſt not have to be done to thy ſelfe.* For there is no man who would willingly have his Neighbour to Iudge raſhly of him, or his Actions.

8. 3. It impaires the good of our Neighbour and is repugnant to his Right. For every man hath title to a good repute, as a commodity truſted in the boſomes of other men, till ſuch time as hee himſelfe by his owne miſdemeanours ſhall, as it were, fetch it away thence.

9. 4. It begetteth a contempt of our Neighbour, *Rom.* 14. 3. whence it cometh to paſſe, that hee may undeſervedly, bee held unworthy of offices, or benefits.

10. 5. It is an uſurpation of the Judgement and authority of God, in as much, as it either judgeth of things hidden and knowne to God alone, or elſe, that it frames to it ſelfe a Law of judging, and doth not receive any, which is onely proper to God, *Rom.* 14. 4. *Jam.* 4. 11. 12.

Queſt. 3. *What may bee the difference of the ſinne in raſh judging?*

11. *A.* 1. Raſh judgement may ſometimes proceed from the ſimple errour of the apprehenſion, or elſe from inadvertency, whereby it may come to paſſe, that thoſe proofes of ſome wickedneſſe may bee held ſufficient, which indeed are not ſo. This is a ligher offence, as proceeding from Common weakeneſſe: And it is a ſigne of this, when hee, that ſo judged ſhall bee ready upon better information to renounce his opinion.

12. 2. There is another kind of raſh judgement, which proceedeth from a perverſeneſſe of mind, whereby, a man is ready to judge perverſely of another man, or ſome perſonall miſpriſion, whereby a man will eaſily bee perſwaded to beleeve evill of this, or that man, towards whom hee is peeviſhly inclined. And a ſigne of this, is ſuch a pertinacy, which willingly neglects the triall of the reaſons or proofes, upon which the judgement is grounded, and a willingneſſe to perſiſt in the ſame perverſe opinion, and ſuch a kind of raſh judgement, is indeed voluntary, and a grievous ſinne.

Queſtion 4. *Whether or no, and how things in themſelves doubtfull, may be interpreted upon the better part?*

13. *A.* 1. Doubts upon things, ought to bee carried according to the weight of the proofes, without any inclination to either ſide.

14. 2. Doubts about perſons in thoſe things, which make to the good or ill repute of the perſons, are abſolutely to bee interpreted in the better ſenſe, 1 *Cor.* 13. 5.

15. 3. But wee muſt not take this, as if *poſitively* and *ſpeculatively*, wee ought certainely to judge thoſe men honeſt, of whoſe honeſty wee never had any certaine proofe, (for ſo wee ſhould bee bound to beleeve a falſhood) but that negatively and practically, wee ought to judge well of things doubtfull, (that is,) that firſt, wee judge not ill of our Neighbour.

Secondly, That wee ſo behave our ſelves toward him in common duties, as if hee were honeſt, ſeeing, wee have no evidence to the contrary. And this is the judgement of charity.

16. 4. The Judgement of prudence is not repugnant to this Judgement of charity, that Judgement I meane, where-

by a

by, by way of amendment or caution, of ſome ill wee ſo behave our ſelves to ſome men in doubtfull matters, as if wee had ſome bad ſuſpition of them, as when wee have a reaſonable carefull eye upon our goods before ſome men, which wee know not, as if they were theeves; or when we doe ſomewhat harſhly rebuke thoſe men, whom wee take to bee honeſt, for their owne, or the common good. For in ſuch caſes, wee doe not interpret doubtfull things poſitively on the worſe ſide, but out of a poſſible ſuppoſition, wee prevent the worſe. And this kind of judgement is not onely lawfull, but in ſome caſes neceſſary, as well by the *neceſſity* of the *Precept*, as of the *meanes* to *the end* aimed at *by our place* and calling. As in caſe of vigilant attention upon thoſe men, who under fained ſhowes deceive the unwary, or as the Apoſtle admoniſheth us: *By good words and faire ſpeeches deceive the hearts of the ſimple*, Rom. 16. 18.

CHAP. XVI.

Of Detraction.

Queſt. 1. *WHat is Detraction?*

1. *A.* 1. In propriety of language, Detraction, is as much, as an unjuſt and ſecret violation of another mans repute. But in regard, this is the chiefe way of injuring another mans credit, therefore by the figure *Synechdoche*, it may, and is uſually taken in ſuch a ſenſe, as it may imply any open contumely. Which differeth from Detraction, properly ſo termed, as rapine differeth from Theft, becauſe it is done to one, that knoweth and reſiſteth the injury.

2. 2. And hence, Detraction is ſo much the more grievous ſinne;

First, By how much it is the more unjuſt, as if it bee exerciſed againſt them, who are of an unblemiſht converſation and manners, or if it be done with a direct intention of wronging another mans credit, and not out of any raſh or prating humour.

Secondly,

Secondly, By how much the more it injureth, as if it bee in a matter, which muſt needs carry with it, a great blemiſh to reputation, and in ſuch ſort as it may ſpread the further, and ſo too, that it cannot well bee pretented, as in ſcandalous libels.

Queſt. 2. *Whether or no, hee bee truly a Detractour, who revealeth a true ſinne of another mans, which otherwiſe would have beene concealed.*

3. *A.* 1. Hee, who doth ſuch a thing without juſt cauſe is a Detractour, becauſe ſeeing no other lawfull end of ſuch revealing doth appeare, We muſt judge out of the nature of the thing, which in ſuch a revealing is nothing elſe, but a ſpoiling the mans reputation, to the intent to hurt him.

4. 2. But if it bee done, either in reſpect to the amendment of the offender, or for the prevention of ſome great danger to others, or ſome ſuch reaſonable grounds, it is not a ſinne. Becauſe by this meanes, the leſſe good is neglected, that the greater may bee procured; and a growing evill is ſome way repreſt and not promoted.

Queſt. 3. *Whether or no, hee be a Detractour, who reporteth things, that make to an ill fame, which hee hath heard from others, without any other aſſeveration of them?*

5. *A.* If any man without ſome weighty reaſon, report ſuch things, ſo that the hearers may bee very well induced to beleeve them, or if it be likely, that an ill ſuſpition may from ſuch a relation ariſe in the minds of men, then it is detraction: Becauſe it is a cauſe concurring to the unjuſt violation of a mans credit.

Queſt. 4. *When it is lawfull to defame another mans ſinnes?*

6. *A.* 1. When they are publike either by the ſentence of the Judge, or by the evidence of a notorious fact. For the authour of a crime, being in ſuch ſort defamed, hath forfeited his right to any good repute.

7. 2. When wicked men by diſſembling their wickedneſſe, and making a fained ſhew of vertue, labour to get a good repute with the manifeſt danger of others.

CHAP. XVII.

Of Humility towards Men.

Quest. 1. WHat, *and of what kind is this Humility?*

1. *A.* 1. It differeth from the humiliation of our selves before God, and in respect of God: because in respect of God, our very soules are to bee subjected, and wee ought to acknowledge our selves not onely unprofitable servants. *Luc.* 17. 10. but nothing *Prov.* 30. 2. 3. 1 *Cor.* 3 7 *Gen.* 18. 27. and to bee abhorred, *Job* 42. 6. But such a dejection of our selves hath no place among men. For *Paul* professeth himselfe to have beene usefull to the Churches, and that hee deserved to bee beloved and honoured by them.

2. 2. Yet our Humility before men, hath dependance upon that Humiliation before God, 1 *Pet.* 5. 5. 6. *Prov.* 22. 4. Not onely because wee ought to beare our selves humbly before our brethren, out of conscience towards God: But also because a sense and apprehension of our owne vilenesse and unworthinesse before God maketh us truly humble; and fitteth us in all respects for true humility.

3. 3. Humility towards men, is a vertue, whereby a man hath a care, that hee exalt not himselfe above his degree, *Matth.* 23. 12. *Luc.* 14. 11. and 18. 14. *Rom.* 12. 3. 2 *Cor.* 10. 13. 14. 15. And doth not willingly commend himselfe, 2 *Cor.* 10. 12.

4. 4. Therefore, hee that is humble affecteth not any outward signes of Eminence, *Math.* 23. 6. 7. 8. *Luke* 14. 7.

5. 5. He prizeth others highly and labours to waite upon them, *Phil.* 2. 3. *Math.* 23. 11.

6. 6. He patiently endureth any contempt of himselfe, so farre as it appertaines to him: 2 *Cor.* 5. 12. 13. & 12. 10.

7. 7. He aspireth not to high things. *Psal.* 131.

8. 8. And yet he doth not renounce the gifts which God hath bestowed upon him: 2 *Cor.* 11. 5 Nor doth out of the dejection of Spirit refuse any function to which he is called: *Gen.* 1. 6. 7.

Chap. XVIII.

Of Pride and Envy.

Quest. 1. *IN what thing, doth pride towards our Neighbour consist?*

1. *A.* 1. Pride in common is that, by which one doth inordinately goe beyond that which hee is. Whence it is commonly defined, an inordinate affectation of ones proper excellence. From this disposition, it doth immediately follow, that the proud man refuseth to be subject to others; and in this respect, it chiefely lookes towards God, to whom all ought to subject themselves. And it is found at least *interpretatively* in all sinne; because hee that sinneth refuseth to bee subject to the Divine will.

2. 2. But in respect of men, although their bee some such similitude of Pride towards superiours, to whom proud men will not bee subject: Yet hath it another consideration, in respect to inferiours, to whom they will not descend as they ought; and in respect to equals, to whom they desire to bee, or at least seeme, superiours.

3. 3. This Pride as it is in the heart, thought, and affection, is called the lifting up of the heart, 2 *Chron.* 28. 19. *Eze.* 28. 1. as it is in the outward gestures, it is called the haughtinesse of the eyes *Prov.* 6. 17. as it is in words, it is called boasting; *Prov.* 12. 9 and 20. 6.

4. 4 The same Pride as it is busied about fame, and empty praises, is called vaine glory; as it is busied about honours, and dignities, it is called ambition: as about the ostentation of some great vertue, which one hath not, it is called presumption.

5. 5. This sinne doth then directly hurt ones Neighbour, when a proud man undeservedly prefers himselfe before him: but chiefely if it bee done with any contempt, contumely, or disesteeming of his Neighbour.

6. 6. But because it is the proper effect of Pride, to set ones selfe before his Neighbour, it singularly appeares in that perti-

pertinacy, by which one will ſtick to his owne opinion, or cauſe, againſt the judgement of others without any reaſon. Hence almoſt ariſe all diſcords, and contentions: and therefore in this conſideration, alſo Pride is the cauſe of many ſinnes againſt our Neighbour, *Prov.* 13. 10.

7. 7. From Pride alſo Envy properly flowes: by which, a proud man will not, or cannot with a willing mind ſee anothers good, becauſe by that his excellency ſeemes to bee diminiſhed.

Chap. XIX.

Of the mutuall obligation betwixt thoſe that are ſuperiour onely in age, and gifts, and their inferiours.

Queſt. 1. *WHat is the duty of ſuch Superiours?*

1. *A.* 1. All Superiours of this kind ought to endeavour to goe before their inferiours, by ſome eminent example in living well; *Tit.* 2. 4. 1. *Pet.* 5. 3. The reaſon is, becauſe of thoſe which have received more, more alſo is required; *Luke* 12. 48. and that, for others good, and eſpecially for theirs which have received leſſe. But hee which is ſuperiour in good parts, hath received greater meanes of living well: and hee which is ſuperiour onely in age, hath at leaſt greater experience. Therefore from either ſomewhat more is required, then can bee expected from the inferiours, which conduceth to their good by the meanes of an eminent example.

2. 2. Hee which excels in ſome gift, ought readily to impart it to the benefit of others. The reaſon is, becauſe thoſe gifts which wee have received of God, are not meerely ours, as if wee were abſolute Lords of them: but we are only diſpenſers of them, and in the diſpenſing of them, the will of the Lord and Giver, is to bee reſpected, which requires, that they bee referred to his glory, in the right uſe of them towards other men; *Rom.* 1. 14. *I am a Debter*, &c.

Queſt. 2. *What is the duty of inferiours towards ſuch ſuperiours?*

3. *A* 1. The inferiours owe to them a lowly reverence or honour with ſubmiſſion. The reaſon is, becauſe all are to bee honoured according to their degree: and the degree of thoſe ſuperiours is above others, therefore, the reſpect which is due to them, ought to bee joyned with acknowledgement of ſuperiority, which is honouring, or lowly reverence.

4. 2. That reverence ought not to bee performed by internall eſtimation onely, but by words, geſtures, and deeds alſo.

5. 3. Inferiours alſo ought willingly to learne thoſe things of ſuch ſuperiours, as will bee for their proficiency in living well: and theſe things they have learned, they ought upon juſt occaſion, gratefully to profeſſe, *Act.* 18. 26.

CHAP. XX.

Of the mutuall obligation betweene Superiours in power, and thoſe which are ſubjected to them.

Queſt. 1. *WHat is the duty of this kind of Superiours?*

1. *A.* 1. They ought to procure as much as in them lyes, for thoſe which are their ſubjects, that they may lead a quiet and peaceable life in all godlineſſe and honeſty, 1 *Tim.* 2. 2. The reaſon is, becauſe hee which is ſuperiour in power, is the Miniſter of God for good to others, *Rom.* 13. 4. Therefore hee ought firſt ſo to direct all his power, that God, whoſe Miniſter he is, may bee honoured by it: and then, that from the ſame power the greateſt good may come to the ſubject.

2. 2. Hence, they ought as much as in them is, 1. To procure for their ſubjects all meanes of living well. For the foundation and chiefe act of ſupreame power amongſt men, is the communication of good, in reſpect of which, thoſe, to whom it is communicated, depend on him that did beſtow it, and are ſubject to him.

Secondly, to free them from danger or feare in doing well, for this is protection, which is the conſervation of the good they have; and therefore it is a kind, at leaſt according

to the continuation of it, of communicating good.

Thirdly, to ſtirre them up to good by all juſt meanes, and draw them from evill; for that is the end of the meanes of their ſupport and conſervation.

Queſt. 2. *What is the duty of ſubjects towards thoſe which are Superiours in power?*

3. *A.* 1. They owe to them that ſpeciall reverence, which not onely reſpects eminency in degree (for ſuch is due to our Superiours either in age, or gifts) but alſo originall eminency, on which they doe depend according to their well being, in ſome way as on it's cauſe.

4. 2. They owe to them ſubjection, by which they ſo acknowledge their power and authority, that they ſtudy to preſerve it unhurt. For the power and authority of the Superiour, can no more actually ſubſiſt, without this ſubjection, then one relative without it's correlative. To this ſubjection, not onely all violent inſurrections, but contempt alſo, and diſeſteeme is repugnant. For although this ſubjection towards men, is not properly of the ſoule it ſelfe, yet it ought to proceed from the ſoule; *Epheſ.* 6. 6. 7. *Col.* 3. 23.

5. 3. They owe to them obedience, by which they are ready to performe thoſe things which are appointed by them. This obedience is diſtinguiſhed from ſubjection, as the ſpeciall from the generall. For ſubjection in common, reſpects the authority, and power of the Superiour; but obedience reſpects the precept, or command which proceeds from that power.

6. 4. Hence, Firſt, there may bee ſubjection, where there is not obedience; as in the humble denying of obedience, when that which is commanded by the Superiour, is manifeſtly unlawfull.

7. 5. Hence alſo, Secondly, the rule, of obedience and reaſon, why it is not to bee performed, in unlawfull things, floweth; becauſe no man is bound to obey any one, but as farre as hee is ſubject to him, but God will not, that men ſhould be ſubiect to men, either to doe unlawfull things, or to ſinne.

8. 6. They owe to them an humble gratitude, by which they muſt ſtudy according to their ability to recompence thoſe benefits, of which they are made partakers by their power.

Chap. XXI.

Of the mutuall obligation betweene Man and Wife.

Quest. 1. *How the Husband ought to beare himselfe towards his Wife?*

1. *Ans.* 1. Hee ought to reckon of his Wife in all things, as his neerest Companion, and as part of himselfe, or of the same Whole, in a certaine parity of honour, *Ephes.* 5. 28, 29.

And hence first, there ought to bee a most sociable and intimate affection betweene Man and Wife.

Secondly, A cruell, offensive, or contumelious usage of the Wife, is altogether different from the true nature of wedlock, *Colos.* 3. 19.

Thirdly, There is a singular Honour in a practicall way due from the Man to his Wife, 1 *Pet.* 3. 7.

2. 2. Nevertheless, hee ought in all things to beare himselfe, as the head of his Wife; 1 *Corinth.* 11. 3.

And hence first, Hee ought to excell in knowledge and prudence, that so hee may rightly give example, governe, and direct the Wife depending upon him; 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Out of which prudence, hee ought often to depart from his owne justifiable right, and consider the infirmity of his Wife, and bee more forward, then shee in the patient toleration of all weaknesses, 1 *Pet.* 3. 7.

3. 3. Hee ought to provide for her all things necessary, according as his estate and condition give leave. 1 *Tim.* 5. 8. Hee ought to governe her in those things, which belong to good manners, and houshold affaires, *Numb.* 30. 14.

Quest. 2. *In what sort ought the Woman to beare her selfe to her Husband?*

4. *Ans.* 1. Besides the Common duty of sociable and intimate affection. Shee ought in the first place to submit her selfe to him as to her head, 1 *Cor.* 11, 3. *Ephes.* 5. 22. *Coloss.* 3, 18. 1 *Pet.* 3. 6.

5. 2. Shee

5. 2. Shee ought so to carry her selfe, that shee may bring honour, (and if it may bee) gaine to her husband, *Prov.* 12.4. and 14. 1. and 31. 10, 11, 12, &c.

6. 3. Shee ought with feare and submisse reverence, have a care that shee doe not offend her Husband, *Ephes.* 5. 33. 1 *Peter.* 3. 2.

7. 4. Shee ought in all things so to behave her selfe, that her Husband may content himselfe in her, as in another himselfe, *Psalm.* 45. 11, 12.

Chap. XXII.

Of the Mutuall obligation betweene Parents and Children.

Quest. 1. *What ought Parents to doe for their Children?*

1. *Ans.* 1. They are first bound to nourish their Children, till they are fit to helpe themselves; 1 *Tim.* 5. 8. And this duty ariseth out of the very propension of Nature, which is common to Man and Beast. For even wild Beasts doe nourish their young, till such time as they grow somewhat bigge. And out of this reason, it must needs follow, that it is a sinne in that Mother, that without some just cause hindring, doth not nurse her Children with her owne breasts.

2. 2. They are bound either by themselves, or others, to bring them up in the Discipline, and feare of the Lord; *Ephes.* 6. 4. And the reason is, because Parents ought not onely to provide that their Children may live, but that, (as farre as in them lieth) they live well to God.

Hence first ought (they according to their apprehensions) instruct them in the Principles of Religion, that they may from their tender yeares conceive the seeds of conscience, religion, and good manners. 2 *Tim.* 3. 15. 1 *Reg.* 18. 12. *Prov.* 4. 3, 4. and 31, 1. 2.

Secondly, They ought by all fit meanes to deterre them from evill, and incite them to good; 1 *Sam.* 3. 13. And for this reason, not only a verball, but a reall correction is in its place requi-

requisite, *Prov.* 13. 24. and 19. 18. and 22. 15. and 23. 13. But yet such a moderation this here to bee observed, that the Children bee not provoked to wrath, *Ephes.* 6. 4. *Col.* 3. 21.

3. 3. They are bound so to exercise their paternall authority, that it may redound to the greatest benefit of their Children, not onely while they are in their Nonage but afterwards also. And to this place, two things chiefely have respect:

First, That they provide for them some honest, and fit course of life, *Prov.* 22. 6.

Secondly, That when it shall bee needfull, they provide for them an honest and fit marriage, 1 *Cor* 7. 38.

Quest. 2. *What, and of what kind is the power of Parents?*

4. *Ans.* 1. The power of Parents, is the title, that they have over their Children by reason of the generation, and education of them. And hence, all Paternall authority, is terminated in the good of their Children, by governing and restraining them, nor may it be extended to the power of life and death.

5. 2. The chiefest power of Parents over their Children, is then, when they are destitute of the use of right reason: for so long, all the actions of the Children, are subject to the command of the Parents, because they are not able to governe themselves.

6. 3. When they are arrived at their perfect use of reason, the power of the Parents doth chiefely consist in those things, which seeme to bee of moment for the government of the Common family. In respect of other things, the authority is lesse in the Parents, but the bond of obedience, seemes to bee stronger upon the Children, because then they doe more understand what they are to their Parents.

7. 4. After, that by the explicite or implicite consent of their Parents, they are seated in their owne power: then doth the authority of Parents (as it is properly so called) cease, though on the Childrens part, the duty of gratitude, observance, and filiall piety, may never have an end.

Quest. 3. *What are Children bound to doe for their Parents?*

8. *Ans.* 1.

8. *Anſ.* 1. They owe to their Parents, as their Parents doe alſo to them a ſingular love, the want, of which naturall affection, is reckoned among the moſt odious vices, *Rom.* 1. 31.

9. 2. They owe a ſingular reverence and honour, as the words of the fift Commandement intimate, to which contempt, mocking and ſcoffing them, are oppoſed as moſt abominable ſinnes, *Lev.* 20. 9. *Deut.* 27. 16. *Prov.* 20. 20, *Prov.* 15. 5. and 30. 17.

10. 3. They owe them ſubjection and obedience, 1 *Tim.* 3. 4. *Tit.* 1, 6. *Epheſ.* 6. 1. *Col.* 3, 20.

11. 4. They ought to have a ſingular patience, in hiding and bearing with the infirmities of their Parents, *Prov.* 23, 22. *Gen.* 9. 22.

12. 5. They ought to feare them, *Lev.* 19. 3.

13. 6. They ought with all gratitude to repay their love and care in doing good to them as occaſion ſhall ſerve, 1 *Tim.* 5. 4. *Matth.* 15. 4. 5. 6. *Marc.* 7. 12.

14. 7. All theſe duties ought ſo to bee performed by the Children, that they may beare the name of piety, 1 *Tim.* 5. 4. Becauſe the Parents in regard to their Children, doe beare a ſingular image of God, as hee is the Creatour, Suſtainer, and Governour.

Chap. XXIII.

Of the mutuall obligation betweene Maſters and Servants, what, and of what kind it is.

1. *Anſ.* 1. Servitude is much different from the ſtate of a child.

Firſt, In reſpect, it is not from nature, as that of a child, but either undertaken by voluntary conſent, or elſe impoſed by way of puniſhment.

Secondly, In that the condition of a Sonne tendeth chiefely to his owne proper good, not of his Father; but ſervitude doth aime directly at the good of the Maſter, and not of the Servant.

Thirdly, In that Children are not ordinarily enjoyned any worke, but what is ingenuous, but Servants are bound to doe all kind of worke.

Fourthly, In that the ſubjection of Children is not alwayes in the ſame proportion and equality, but Servants owe their perpetuall endeavours without all diſtinction of time.

Fiftly, That in all things, Children are more tenderly and favourably to bee uſed then Servants, *Prov.* 29. 21.

2. 2. Perfect ſervitude, ſo it be voluntary, is on the patients part often lawfull betweene Chriſtian and Chriſtian, becauſe indeed it is neceſſary: but on the Maſters part who is the agent, in procuring and exerciſing the authority, it is ſcarce lawfull; in reſpect, it thwarts that generall Canon, *What you would have men doe unto you, even ſo doe unto them; Matth.* 7. 12.

3. 3. Perfect ſervitude, by way of puniſhment, can have no place by right, unleſſe for ſome hainous offence, which might deſerve the ſevereſt puniſhment, to wit, death: becauſe our liberty in the naturall account, is the very next thing to life it ſelfe, yea by many is preferred before it.

Hominum adſcriptitiorum. 4. 4. The condition of thoſe men, who are for ever bound and enſlaved to ſome certaine kinds of work: And of other Servants, who hire themſelves out for a time at ſuch or ſuch a price, is not perfect ſervitude.

5. 5. Servants owe to their Maſters ſubjection as well as honour; And therefore, they ought not to runne away from their Maſters: becauſe this were the ſame, as to take away another mans proper goods, and ſo no leſſe unlawfull then very Theft, *Ep. ad Philem.*

6. 6. They ought to obey their Maſters in the Lord, in all things, wherein they are ſubject. And this obedience, ſhould not guide it ſelfe with an eye upon the knowledge of Men, but of God; nor ſhould it aime chiefely at the reward to bee receiv'd from Men, but from God; *Coloſſ.* 3. 22. 23. 24. *Epheſ.* 6. 5. 6.

7. 7. They doe not onely owe this ſubjection and obedience to good and mild Maſters, but alſo to the bad and harſh, 1 *Pet.* 2. 18. And the reaſon is, becauſe the primary ground of this duty is not the merit of the Maſters, but the ordinance of God, *Rom.* 13. 3. But thoſe Servants, which have faithfull, and good

good Maſters, ought not thence take any occaſion to bee ſlack in their ſubjection and obedience, but rather ſo much the more encreaſe it. Becauſe both their owne charity and their Maſters merit it. Gratitude is hence augmented: and ſo where the Maſters deſerve more, and the Servants are more engaged, the ſervile duties ought not there to bee ſlackned, but the rather encouraged, 1 *Tim.* 6. 2.

8. 8. It is the generall duty of Maſters, that they doe not exerciſe an abſolute Dominion over their Servants; nor imagine, they are granted any ſuch jurisdiction, but a limited Dominion, whereof they are to give account to God, as the common Maſter of them, as well as their Servants, *Epheſ.* 6. 9. *Col.* 4. 1.

9 9. They ought to give their Servants what is their due, *Coloſ.* 4. 1. (that is,) all things that are due to them for their labour, *Iac.* 5. 4. that is, all maintenance agreable to their ſervice and attendance, ſuch as is diet, cloathes, and lodging, *Prov.* 31. 15.

10. 10. They ought alſo to doe them what is fit *as well as juſt*; *Col* 4. 1. (that is,) ſuch things, which though they cannot bee exacted by the Servants, as of right their due, yet ought of right reaſon to bee allowed; ſuch offices are to ſhew ſome ſpeciall favours to a Servant, that is, ſingularly truſty and diſcreet, *Prov.* 14. 35. and to promote him as much as is fit, *Prov.* 27. 18. and 17. 2. And not to forſake and caſt off a Servant in his ſickneſſe, *Matth.* 8. 6.

11. 11. Moreover they ought to have a care that their Servants bee inſtructed in the Doctrine of Religion, and to ſee that they frequent holy exerciſes, and alſo to lead them in the right way, and to turne them out of the way of ſinne, as appeareth in the fourth Commandement, *Prov.* 29. 12.

12. 12. They ought to beare themſelves toward their Servants with humanity, and meekeneſſe; not imperiouſly, and dominering, dealing with them as if they were beaſts rather then men, *Epheſ.* 6. 9.

13. 13. They ought to correct ſaucy Servants, *Prov.* 29. 19. or if they bee incorrigible, to turne them out of dores, *Pſalm.* 101. 6.

Chap. XXIV.

Of the mutuall obligation betweene Miniſters and their Flock.

Queſt. 1. *What is the duty of the Miniſters?*

1. *Anſ.* 1. They ought ſo to behave themſelves towards the Congregation as Servants, and not Lords; 1 *Pet.* 5. 3. 2 *Cor.* 4. 5. Now they are Servants of God as their proper Lord; *Act.* 20. 19. And of the Congregation as the object, whereupon their paines and ſervice is beſtowed. And hence it is, that being conſidered, as they are Chriſts delegates, bringing and executing his Commands by ſpeciall commiſſion, they doe all things with authority; *Tit* 2. 15. Although conſidered in themſelves & their manner of working, which concernes their perſons, they are the Servants of all men; 1 *Cor.* 9. 19.

2. 2. They ought by all meanes to endeavour, to fulfill their miniſtery. *Col.* 4. 17. As well intenſively in being zealous and inſtant in doing their duty, as extenſively in looking to every part of their duty; 2 *Tim.* 4. 2. And all this conſtantly without thought of looking back, *Luk.* 9. 62.

3. 3. They ought in all duties of piety to behave themſelves exemplarily toward their Flock; 1 *Tim.* 4 12. 1 *Pet.* 5. 3.

4. 4 They ought to put a manifeſt difference betweene the good and the bad, that they may convert the bad from their badneſſe, and confirme the other in their good way; *Jer.* 15. 19 23. 14. 15. 17. *Ezech.* 13. 18. 22.

5. 5. They ought to put ſome difference betweene thoſe, that are more, and theſe, that are leſſe perfect among thoſe that are good. And accordingly accommodate and apply themſelves in all things; 1 *Cor.* 3. 1. 2.

6. 6. They ought to performe all theſe things with ſingular diligence as ſouldiers; 2 *Tim.* 2. 4. as Husbandmen, 1 *Cor.* 3 9. as Shepheards and Watchmen ready to give an exact account of all things to God, *Hebr.* 13. 7.

7. 7. They

7. 7. They ought to doe all these things so, that they may appeare not to respect themselves, but onely the glory of God, and the edifying of his Church.

Quest. 2. *What is the duty of the people towards their Ministers?*

8. *Ans.* 1. They ought to shew them singular reverence for the dignity of their place, in which Christ hath seated them as his vicegerents; *Esa.* 52. 7. *Rom.* 10. 15. And this reverence though properly it bee but civill, yet in respect it is not onely enjoyned by the Religious worship of God himselfe, but is directly and immediately derived from it, and hath an individuall connexion with the same, it is therefore of a singular nature by it selfe, (that is,) participatively Religious.

9. 2. They ought to have them above measure deere; 1 *Thessal.* 5. 13. *Gal.* 4. 14. 15. For they who are made Partakers of a great benefit, cannot choose, but extreamely love those, by whom as by instruments, it was conveyed to them.

10. 3. They ought to bee obedient to them, *Hebr.* 13. 17. And this obedience, as it looketh upon the will of God, manifested by them to us, ought to bee spirituall in purely internall acts. It is also requisite, that obedience bee yeelded unto them in other things, which belong to their office, so there bee not in such things any shew of sinne, scandall, or any notable inconvenience.

11. 4. They ought to provide, that they want nothing to maintaine themselves decently, 1 *Cor.* 9. 11. *Galat.* 6. 6. *Rom.* 15 27. 1 *Tim.* 5. 17. Nor is this any free or charitable donation, but a just and exactible debt, *Ibid.* 18.

12. 5. All these ought so to bee performed, that it may adde cheerfulnesse to the Ministers in the performance of their duties; *Hebr.* 13. 17.

13. 6. But because, these things are not due for the titles sake, but for the Divine ordination and the workes sake; 1 *Thess.* 5. 12. 13. They are not therefore to be observed to Men-servers, nor to the absolutely unworthy.

Chap. XXV.

Of the Mutuall obligation betweene Magistrates and Subjects.

Quest. 1. *What kind of power is that of Magistrates?*

1. *Ans.* 1. It is the greatest of humane powers, because it is above all other, and ruleth them, *Rom.* 13. 1.

2. 2. It is the institution of God; that in generall, there should bee Magistrates and publike Governours, *Rom.* 3. 1. 2. 4. But that in speciall, it should bee in this, or that forme, is the device of men, 1 *Pet.* 2, 13.

3. 3. Hence, this power is not absolute, but carries a double limitation, one from the will of God, whose Minister every Magistrate is, *Deut.* 17. 18. 2. Another from that will of man, which is included in those conditions and Lawes, in which the power of rule is founded.

4. 4. The right of Kings, 1 *Sam.* 1. 8. 9. 11. which is quoted by some (as it is in the old translation,) to prove the unbounded power of their rule, doth no more prove any such power, then the same word doth approve and allow of the iniquity of the Priests, 1 *Sam.* 2. 13.

5. 5. It is not to bee denied, but that some people compelled by necessity, may so sell themselves over to a King, that they may bee all justly his slaves, *Gen.* 47. 23. But wee must not presume this, because it is not evident; because it is against custome, & against all naturall inclination: neither can it lawfully or justly bee aymed at by any Prince: because it is his duty chiefely to have an eye upon the common advantage of his subjects: Neither would such a government constitute a City or Body Politick, but rather a Lordly Domineering, and a monstrous slavery.

Quest. 2. *What is the office of a Magistrate?*

6. *Ans.* 1. Hee oweth to his subject an eminent protection, whereby they may stand safe from all perturbation, feare, or impediment in their honest course of life. 1 *Tim.* 2. 2.

Esa.

Eſa. 32. 2. and hitherto belongeth the curbing and repreſſion of the wicked, *Pſalm.* 101. 8.

7. 2. Hee oweth to them eminent direction, by providing ſo for them, that they want no meanes, whereby they may bee advantaged in living well, *Pſalm.* 72. 6. 7.

8. 3. The chiefe care of the Magiſtrate ought to bee, that hee promote true Religion, and repreſſe impiety. *Eſa.* 49. 23. *Pſalm.* 2, 11. Examples of this care are commended in *David, Solomon, Ioſaphat, Hezekiah, Joſiah, &c.* The buſineſſe of the Lord, and the buſines of the King, are not ſo diſproportionate, (as you may ſee in the 2. *Chron.* 19. 11.) but that the care and knowledge of the things which are Gods, may well belong to the King: But they are thus truly diſtinguiſht, that in the mannaging of affaires, the King play his part politikely, and the Prieſt his Eccleſiaſtically.

9. 4. The Magiſtrate ought to further and promote the externall happineſſe of his ſubjects, and not diſturbe and overthrow their fortunes by unjuſt exactions, *Prov.* 28. 15. 16.

10. 5. And to this end, their lieth upon the Magiſtrate a ſingular care of the Lawes and Iudgements, that they bee as well executed as conſtituted with all Iuſtice and equity; *Eſa.* 10. 1. *Ierem.* 5. 1. *Deut.* 1. 16. 17. 2 *Chron.* 19.

11. 6. Hee ought to ſhew his ſubjects a good example, and that by reaſon of his place, in an eminent manner, *Pſalm.* 101. 1.

12. 7. In his manners, hee ought to ſhew himſelfe as a Brother to the reſt, and in his function as a Father; *Deut.* 17, 20. *Eſa.* 12, 21.

Queſt. 3. *What is the duty of Subjects toward their Magiſtrates?*

13. *Anſ.* 1. They ought ſpecially to pray for them, and that all manner of prayer; 1 *Tim.* 2, 1, 2. *Pſalm.* 20. And this duty is to bee performed, not onely in reſpect the good of the ſubject, is included in the good of the Magiſtrate, *Ier.* 29, 7. 1 *Tim.* 2, 3. But becauſe indeed, a ſingular part of the honour of God, depends upon their power and adminiſtration, 1 *Pet.* 2, 17.

14. 2. They owe to them ſingular honour, *Prov.* 24, 21. *Rom.*

Rom. 13, 7. And there is a double ground for this; First, The ordination, and very image of God, which shineth in their eminence, *Rom.* 13.

Secondly, Those blessings, which are derived to the Subjects by them, as instruments of God, *Psalm.* 72.

15. 3. They ought out of singular reverence have a care, least they passe any rash censure upon their government, *Exod.* 21, 28. *Eccles.* 10, 20. 2 *Pet.* 2, 10. *Jud.* 8. And the ground of this caution is:

First, That Candor which as it is due towards all men, so especially towards Superiours.

Secondly, The difficulty of searching the originals, and causes of publike businesse.

Thirdly, That moderation, by which wee ought to tolerate light infirmities and offences, and pardon them for publike quietnesse sake.

16. 4. They owe to them subjection and obedience, *Rom.* 13, 2, 5. *Tit.* 3, 1. And the ground of this is:

First, That supereminency of power, which Magistrates have received for the direction of subjects, which cannot by any meanes attaine it's end without the obedience of those subjects, *Rom.* 13. 1.

Secondly, That common good, which floweth from this order of rule and subjection.

Thirdly, Feare.

Fourthly, Conscience towards God, *Ibid. vers.* 5.

17. 5. They ought to performe all duties toward them, and pay tributes, and the ground is:

First, The due care of the common good.

Secondly, The debt of gratitude, for those benefits which are derived to all through that publike administration.

Thirdly, The debt of Iustice, for the publike paines discharged by the Magistrates.

Quest. 4. *Whether or no, and how farre humane Lawes bind the conscience?*

18. *Ans.* 1. Nothing but the law of God doth properly, directly, immediately, and by it selfe bind the conscience:

First, Because the Conscience or Soule of man, is not properly subject to any, but God alone.

Secondly,

Secondly, Becauſe the onely rule of our conſcience, is the Law of God written in our hearts, *Rom.* 2. 15.

Thirdly, Becauſe man cannot indeed judge of the conſcience.

Fourthly, Becauſe they cannot inflict any ſpirituall puniſhment upon the conſcience.

19. 2. Yet nevertheleſſe, humane Lawes are to bee obſerved out of conſcience towards God, *Rom.* 13.

Fifthly, Becauſe the Law of God, hath conſtituted this power and order, and hath enjoyned us to yeeld obedience and ſubjection to the ſame; *Ibid.*

20. 3. Now, becauſe the Law of God, doth directly and immediately enjoyne ſubjection to ſuch ſupereminent power, therefore in all humane Lawes, the ſubjects are bound not to oppoſe them out of contempt of authority, nor thinke of any thing, which may carry the face of ſuch ſcandalous rebellion; Becauſe the contempt of authority, and the offence thereby given to others, is by it ſelfe a ſinne againſt the Law of God.

21. 4. Thoſe humane Lawes, which doe either urge or declare the Divine, or doe directly further the conſervation thereof, doe bind even the conſcience, and the reaſon is becauſe ſuch Lawes, in that reſpect doe partake the nature, and force of the Divine Law.

22. 5. Other humane Lawes, becauſe they may bee either juſt, or unjuſt, or partly juſt, and partly unjuſt, and that by reaſon of the efficient matter, former or end, or in reſpect of this or that ſubject, or adjunct, therefore they doe not ſo abſolutely bind, as that every violation of any of them ſhould inferre a mortall ſinne. For if it were ſo, then as many Lawes as there were, ſo many ſnares for ſoules there were, and they that live under Lawes, ſhould bee ſubject to many more ſinnes, then they who live among barbarous people, either quite without Lawes or but a few.

23. 6. The violation then of ſuch or ſuch a Law, which is purely humane, is not any ſpeciall kind of ſinne, in reſpect of the matter of Law, but is onely ſo farre forth a ſinne, as it breakes the Law of generall obedience; inſo-

much that all tranſgreſſions of ſuch Lawes, may bee reduced to one kind of ſinne.

24. 7. The obligation of a Law, muſt not bee ſtretcht beyond the juſt intention and mind of the Lawgiver. But it is to bee preſumed, that no man would oblige his ſubjects to a mortall gilt and utter damnation, for every neglect of his will and pleaſure. Nay if in ſome caſe, the Law cannot poſſibly bee obſerved, but ſome great dammage, ſcandall, or inconvenience muſt needs follow, it is to bee preſumed, that the Lawgiver never intended, that the Law in ſuch a caſe ſhould bee obſerved.

25. 8. If the intention of the Lawgiver ſhould bee unjuſt; nevertheleſſe, the intention and end of the Law it ſelfe, if it (at leaſt) bee lawfull, is alwayes juſt, right and the common good.

26. 9. The intention and obligation of a Law, ought not to bee ſtretched beyond the cauſe and ground of that Law; ſo that the ground or cauſe ceaſing, the obligation of the Law is to ceaſe too.

27. 10. The obligation of a Law ceaſeth, when either through diſ-cuſtome, or ſome contrary cuſtome, out of ſilent conſent, or the connivency of the Magiſtrates, it is eſteemed as abrogated. Now Magiſtrates may bee ſaid to conſent (at leaſt interpretatively,) to the abrogation of any of their poſitive Lawes, when for a long time, and publikely, they know them to bee neglected, and yet they doe not reclaime them.

28. 11. Many Lawes are purely penall, ſo that they are well enough obſerved, if the penalty due to the breach bee undergone.

The reaſon is, Firſt, Becauſe the end of the Law is to deterre men from the common, or frequent uſe of ſuch or ſuch a thing, to which end, the conſtitution of ſome penalty may ſuffice.

Secondly, Beſides in all ſuch Lawes, there is a tacite compact and aggreement, that the penalty onely bee undergone upon breach of them.

Thirdly, Vnderſtanding men never make any ſcruple of conſcience in ſuch Lawes, if there be neither contempt, ſcandall,

dall, nor any great dammage in the offence. Such are the Lawes againſt hunting, and fiſhing, and againſt the taking of fowle or fiſh, and againſt the uſe of this or that kind, of habit or meats, &c.

29. 12. Nor doth this penall Law bind a man to undergoe the penalty, unleſſe the Judge determine it ſo, that the penalty bee ſuffered, and for the moſt part too, not unleſſe the ſentence bee put in execution. For the penall Law binds onely in order as the puniſhment muſt bee inflicted, the delinqnent not being of his owne accord to undergoe or demand it, which were ridiculous.

30. 13. In all doubtfull caſes, wee muſt preſume upon the juſtice and equity of the Law, and the moderate intention thereof, or elſe upon the obliging force it beareth.

CHAP. XXVI.

Of the Equity of the Moſaicall *Lawes, which are appendixes to the fifth Commandement.*

Queſt. 1. *WHether it bee juſt, that hee, who ſtrikes or curſes his Parent, according to Law ſhould bee puniſhed with death? Exod.* 21, 15, 17. *Lev.* 20. 9.

1. *Anſ.* 1. The equity of this Law, ſeemes to be approved by the Lord under the new Teſtament, *Matth.* 15, 4. *Mark.* 7. 10.

2. 2. Paricide of all ſinnes againſt men is the moſt horrid; Now to ſtrike or curſe ones Parent, is a certaine degree of paricide.

3. 3. Thoſe ſinnes which are againſt nature, or againſt the Law of nature are moſt heynous: becauſe that Law which is more written in our hearts, hath more of Law in it, in reſpect of the more cleere manifeſtation and concomitant conviction, whereby the contumacy of that man is more condemned, that ſhall violate ſuch a Law, *Rom.* 1, 26, 27. 1 *Tim.* 5. 8. It is right therefore, that the moſt grie-

vous punishment may bee appointed for such, who are not afraid to commit such kind of faults.

4. 4. In such sinnes, there is a complication of many sinnes.

For first, The chiefest duty of charity is heynously violated in its prime object.

Secondly, The crime of greatest ingratitude is incurred.

Thirdly, There is a cleere profession of the worst kind of disobedience.

Fourthly, There is an open disclaiming of all reverence whatsoever.

Fiftly, The Image of God is foulely violated.

5. 5. Besides in that kind of sinne, are contained the seeds of many other sinnes.

For first, The bonds of domestick Discipline, being quite rent asunder, there is open way made to all licentious manner of sinning.

Secondly, By such courses, there is contracted a disposition and habit of contumacy and rebellion towards all rebellion, and even towards God himselfe.

Thirdly, The love of Parents, and the care necessary for their children is extinguisht.

6. 6. There are many conveniences doe arise from the constitution of so heavy punishment for this crime.

For first, Children will containe themselves in a dutifull carriage towards their Parents.

Secondly, Parents will bee the more carefull and exact in the right education of their Children, least by their fault, they perchance fall into that capitall offence.

Thirdly, Youth will bee exercised in the reverence due to all their Superiours, and to God himselfe, and also in the right estimation of the nature of the sinne.

Quest. 2. *Whether or no, is that Law in* Deut. 21, 18. *just, which appoints death to the rebellious child?*

7. 7. *Ans.* 1. The Equity of this Law, doth appeare by the causes of it.

For first, such a Child is here meant, who with riotings and drinkings, disturbes and destroyes the peace of the family

mily and eſtate of his Parents, *Verſe* 20. *Prov.* 19, 26, and 28, 7, 24, and 29, 3. Now in ſuch a Child, the crime of theft and robbery is eminent, and that too, with a ſingular aggravation in reſpect of the parties, againſt whom it is committed.

8. 2. An incorrigible Child is here meant, *Verſe* 18. Now ſuch a Child to his obſtinate diſobedience, hath annexed an abſolute deſpaire of his converſion, inſomuch, that nothing can bee expected from ſuch a one, if hee ſhould bee ſuffered to live; but that hee will bee hereafter, as pernicious to the Common-wealth, as formerly hee hath beene to the private family.

9. 3. Such a Sonne is here meant, as hath eſtranged from himſelfe the affection of his Parents, and hath forced them to bee his moſt ſevere Accuſers, *Verſe* 19. *Prov.* 19, 26. which to ſome parents is worſe then death; 2 *Sam.* 18. 32, and 19, 1.

10. 4. The like Equity appeares from the conditions, requiſite to this Law.

For firſt, The execution of this Law, is not the pleaſure of the Magiſtrate immediately, but in the will of the Parents, who for the moſt part doe rather offend by too much indulgence.

Secondly, This Law is enacted not as if it were an injunction commanded to the Parents, but as a power granted to them, to exerciſe if they pleaſe.

Thirdly, This power too, is not granted to all Parents, but onely to ſuch, as thoſe, who have diſcharged their duties in the private education and due correction of their Children. It is not permitted to others, to complaine publike of that untowardneſſe and diſſoluteneſſe of their Children, which they may thanke themſelves for, and they muſt beare thoſe inconveniences, which they have brought upon themſelves, as juſt judgements by God inflicted upon them.

11. 5. Moreover, by the event it appeareth, that the Law was not unjuſt, for although, it cannot bee doubted, but Children in a family, were by this meanes better kept within the limits of their duty, yet wee meet not with any

example in the whole old Testament of any Child, that for this cause suffered death after this manner.

Quest. 3. *Whether or no, that Law bee just*, Deut. 17, 12. *that the man should suffer death, that hearkeneth not to the Priest or Judge.*

12. *Ans.* 1. The Equity of that Law, will easily appeare, if wee observe.

First, That it is not there meant of simple disobedience, but such a disobedience as carrieth with it petulancy, arrogancy, and sedition.

Secondly, 'Tis a disobedience in those things, which are manifestly and plainely determined by the Law of God.

Thirdly, It is meant of the disobedience of those, who by a speciall compact, have promised obedience.

13. 2. Nevertheless, in respect, this Law did partly depend on the peculiar state of that people, it cannot bee in its rigour extended to all people.

Chap. XXVII.

Precept. 6.

Of Meekenesse, Patience, Long-suffering, and Placability.

Quest. 1. *What bee the grounds of these vertues?*

1. *Ans.* 1. That Meekenesse towards God, whereby wee receive his word with quiet and composed affection, *Iam.* 1.21,22. and submit our selves unto his yoke, *Matth.* 11, 30.

2. 2. That Charity towards our brethren, whereby wee wish unto them all good, and pitty their afflictions, *Gal.* 3, 22, 23. *Ephes.* 4, 2. *Tit.* 3, 2.

3. 3. Humility, whereby wee are ready to submit to our brethren for their good, *Ephes.* 4, 2. *Col.* 3, 12, 1 *Pet.* 5, 5. *Phil.* 2, 3.

Quest. 2. *By what meanes are these vertues discernable from*

from other diſpoſitions, which beare ſome reſemblance with theſe, and uſually the names?

4. *Anſ.* 1. Theſe Vertues doe ſhew themſelves in quite different wayes, as reaſon perſwades, and as cauſe doth require, *Gal.* 4. 20. *Jud.* 22, 23. For it is not indeed, Meekeneſſe or Patience, but meere ſtolidity rather, which doth not conceive the cauſes and reaſons of things, and rightly weigh and ponder them.

5. 2. Theſe Vertues cauſe men, willingly to part with many things, which are properly their owne, but by no meanes will they ſuffer any thing of Gods right to be bated, *Gal.* 4 12. For it is not Chriſtian patience or meekeneſſe, but a meere ſtupid dulneſſe, which doth not, with zeale oppoſe it ſelfe againſt all ſinne, 1 *Sam.* 12, 13.

6. 3. Theſe Vertues doe ſo diſpoſe a man, that they doe not at all hinder him, but helpe him, in ſeeking the amendment of his brother that ſinneth, *Gal.* 6, 1. For it is too fond a tenderneſſe, and not meekeneſſe, which doth ſo much reſpect peace, that it neglects the care of it's duty.

7. 4. So that theſe kind of Vertues, though they ſhould never bee altogether wanting in a Chriſtian man, yet ſometimes, in reſpect of the exerciſe of them, they ought to bee intermitted, 2 *Cor.* 4, 21.

Queſt. 3. *By what motives is the mind of man, ſtirred up to the ſtudy of theſe Vertues?*

8. *Anſ.* 1. If wee conſider the meekeneſſe, patience, and long-ſuffering, which God ſheweth towards us; *Eph.* 4, 32. *Col.* 3, 13.

9. 2. If we but conſider our ſelves, what wee have beene, *Tit.* 3, 3. and what ſtill wee are, *Gal.* 6, 1.

10. 3. If we conſider, how God can, and uſually doth, diſpence his grace, 2 *Tim.* 2, 25.

CHAP.

Chap. XXVIII.

Of Slownes to wrath, and of Wrath.

Quest. 1. *What kind of fault is Slownes to wrath?*

1. *Ans.* 1. It is a fault arising from defect of anger, by which the duty of justice, or charity, whereby a man is bound to admonish, chide, and punish an offender is intermitted.

2. 2. It hath indeed some resemblance with meekenesse, but such a one as boldnesse hath with fortitude, and obstinacy with constancy.

3. 3. It hath some shew of long-suffering, or that slownes to wrath, which is a vertue. But here is the difference, that the long-suffering man is slow to wrath out of understanding, and that not humane but heavenly, *Iam.* 3, 17. But this is either out of dulnesse of nature, or of humane and carnall wisedome.

4. 4. The proper evill therefore, in this slownes to wrath, (of which wee speake,) is when it is the cause of the omission of some duty to bee done, 1 *Cor.* 5. with 2 *Cor.* 7. 11.

Quest. 2. *What kind of sinne is Wrath?*

5. *Ans.* 1. It is a sinne in excesse of anger, because it observeth not the due meane.

6. 2. Now it is a sinne, First, in respect of the impulsive cause, when without just occasion one is moved to anger; *Matth.* 5. 22.

7. 3. Secondly, In respect of the degree or measure, though in a just cause, *Gen.* 49, 7.

8. 4. In the respect of the end, when it is not directed to the glory of God, and repressing of sinne, but is raised either for our credit sake, or our pride, or our profit. *Prov.* 13, 14, and 21, 24. and 28, 25.

9. 5. In regard of the direct effects, as when it breakes out into execrations and cursings, *Psalm.* 106. 33.

10. 6. In

10. 6. In regard of the indirect effects as when it bereaves a man of his understanding; *Prov.* 16. 32. *Luc.* 21. 19. Or renders him unfit to execute Gods Iustice, (*si est*,) to performe those duties which God hath prescribed and doth require.

11. 7. In regard of the time it lasteth, when in due time it is not appeased; *Ephes.* 4. 26.

Chap. XXIX.

Of Concord and Good-will.

Quest. 1. *IN what thing consisteth Concord?*

1. *A.* 1. Concord is commendable in that which is good, but not in that, which is naught. For otherwise bee the designe knowne to bee naught, which they conspire about it is faction not Concord; but if that which is naught seeme to bee good it is an apparent Concord onely, and not a true one; *Phil.* 1. 27. and 2. 2. and 4. 2.

2. *A.* 2. Hence true Concord is not properly among any but the good, because it is versed about that, which is good, which is not indeed any way sought for but by those, which are good themselves, Insomuch, that there is never any solid Concord among the wicked: because the object and ground of true Concord is still wanting.

3. *A.* 3. Concord is an agreement of Hearts or Wils about some desireable good: so that although in many things it may seeme little different from peace, yet it containes within it somewhat more; for wee may have peace with the wicked; *Roman.* 12. 18. but no Concord.

4. *A.* 4. Now because the Wils of men, may bee united in some one good, and yet not have a perfect harmony of opinions about those things, which belong to that good; therefore a dissent of opinions about those things, which are not absolutely necessary, although it somewhat take from the perfection of Concord, yet it is not repugnant

to Concord it selfe; *Phil.* 2. 15. 16.

Quest. 2. *Whether or no Concord bee a distinct vertue and necessary?*

5. *Ans.* 1. Concord as it implies an effect of union betweene divers parties, is not it selfe a vertue, but somewhat flowing from the vertue of those divers. But the love of Concord is an act of vertue. But the inclination and disposition to this love, is onely rationally distinguished from Charity.

6. *A.* 2. The desire of Concord is necessary; First, In respect of Charity from whence it flowes, and which it cherisheth, promoteth, and completeth.

Secondly, In regard of Iustice, whose impediments it removeth.

Thirdly, In regard both of publike and private felicity, which is more easily alwayes procured by the united forces of agreeing good men.

Quest. 3. *In what thing consisteth good Will?*

7. *Ans.* 1. It properly consisteth in that desire, whereby wee wish well to other men: But, First, The true and principall good things are to bee wisht both to others and to our selves; I meane Spirituall good things, and other things onely, as they may further these, 3 *Iohn* 2. 2.

Secondly, No good is to bee wished to one man, which may by any meanes bee prejudiciall to another. Therefore wee may not wish, that those may thrive either in wealth or honour, who plot mischiefe against others.

Chap. XXX.

Of Æquanimity.

Quest. 1. *What is Æquanimity?*

1. *Ans.* 1. Æquanimity is that, Moderation in conversation, with men, whereby Concord good will and peace is maintained; *Phil.* 4. 5.

2. *A.* 2. Now this Moderation consisteth properly in a relaxa-

a relaxation of the ſtrict and rigid Law, as reaſon ſhall thinke fit; all circumſtances being rightly conſidered.

3. *A.* 3. But this Relaxation that may partake the nature of a vertue, is to carry an even temper betweene two extreames; ſo that it doe not without diſcretion relaxe or pardon, either all things or nothing.

4. *A.* 4. This moderation in the firſt place is to bee obſerved in our ſpeech, ſo that wee doe not arrogate ſo much to our ſelves by our words as our due is; *Philem.* 18. 19.

5. *A.* 5. It muſt bee obſerved too in our deeds, that wee doe not alwayes indeed challenge that right, which by our ſpeech perhaps wee maintaine to bee due; 1 *Cor.* 9. 15.

6. *A.* 6. The like Moderation is to bee obſerved in a gentle toleration of thoſe infirmities in others, which wee cannot by any meanes cure; *Rom.* 15. 1. 1 *Theſſal.* 5. 14.

7. *A.* 7. This ſame Æquanimity is to bee exerciſed in the interpreting of other mens words or deeds, ſo that wee allow of all that is good, and entertaine all doubtfull things in the better ſenſe as farre as may bee; and that wee doe not too much aggravate what is evill, 1 *Cor.* 13. 5.

8. *A.* 8. It is to bee exerciſed in paſſing by and pardoning manifeſt injuries, when thereby either Gods glory, or the publike or private good of any men may thence bee probably expected, 1 *Cor.* 13. 7.

Chap. XXXI.

Of Manſlaughter.

Queſt. 1. *What is Manſlaughter?*

1. *Anſ.* 1. By Manſlaughter is meant any unlawfull killing of a man, to which may bee referred the maiming of a man as being an imperfect and inchoate killing. Hence it is no ſinne of Manſlaughter,

where a man is killed by Juſtice. But to this Juſtice, thy conditions muſt needs concurre. Firſt, That the cauſe bee weighty and juſt. Secondly, That it bee done by publike authority. Thirdly, That it bee done orderly and by juſt meanes. Fourthly, That it bee done out of right intention and zeale for Iuſtice, not out of wrath, hatred, or deſire of private revenge, or any other inordinate paſſion.

Queſt. 2. *What is a juſt cauſe that a man ſhould bee killed.*

2. *A.* That onely in conſcience ought to bee held a juſt cauſe, which God in his law hath ſet downe for juſt, either in expreſſe words, or by cleere conſequence: the life of a man is not ſubject to the pleaſure of any but of him, who is the Authour and Lord of life. It is the part of all men to obey the Law which forbids murder, without any exception which is not allowed by the Authour of the Law.

Queſt. 3. *Whether it bee not in ſome caſes lawfull to kill the innocent?*

3. *A.* Out of intention and deſigne, it is by no meanes lawfull in any caſe:

But firſt, It is ſometimes lawfull to deliver an innocent to ſome that will kill him. As in caſe, a Tyrant would quite deſtroy a City, were not ſome innocent man given to his rage: That innocent man is bound by the Law of nature to offer himſelfe to dy for the ſafety of the whole Common-wealth: Nay the Common-wealth cannot retaine or defend him, but ought to urge him to the performance of his duty in this part.

Secondly, By accident an innocent may ſometimes bee killed. As if in caſe neceſſity require, that ſome one or more guilty ſhould bee killed, and they defend themſelves by the interpoſition of one not guilty: Or in caſe, any man flying for his life through a narrow paſſage, cannot chooſe but trample upon another.

Queſt. 4. *Whether it bee not lawfull, to kill a man ſometimes by private authority?*

4. *A.* 1. It is ſometimes lawfull to kill a man without giving any publike notice thereof, but it is then onely lawfull,

full, when the cause doth evidently require, that it should bee done; and there is no possibility of making publike complaint: for in such a case every private man becomes a Minister of publike Iustice, as well by Gods allowance, as Mans consent.

5. *A.* 2. Hence it is no doubt, but a man lawfully sometimes in his owne defence kill one that assaults or sets upon him.

6. *A.* 3. But that this may bee lawfull, It is, First, Requisite that the assault bee violent and properly so termed; For it is force only which must be repelled by force, and not every injury.

Secondly, That the proper and true defence bee in the very act of the assault, at least in a *morall* sense if not in a *physicall*, and not any prevention of the assault or subsequent vindication; for if the assault may with any possibility bee avoyded, no reason will allow that it should come to this.

Thirdly, That nothing bee offred under shew of defence which is not necessary to that end, for if it exceed measure or the moderation of a blamelesse safeguard, it is not properly a defence, but one assault opposite to another.

7. *A.* 4. The justification or recovery of a mans honour, whether it suffer by words or any reproachfull signes, or by deeds, as by a blow, or any slanderous accusation; or by provoking to fight, or the like, is by some reduced to this kind of defense, but very unjustly.

For first, This honour, which is so much stor'd upon, is for the most part a vaine thing, depending on the opinion of vaine men, and by no meanes comparable to the life of a man.

Secondly, True honour is rather advanced then impaired by the contempt of such kind of injuries.

Thirdly, Any man may defend his honour by some other meanes.

Fourthly, That impaired credit, cannot bee made whole by the death of the Detractour.

Fiftly, If this were granted, the way were open to frequent Murders.

8. *A.* 5. Yet this defence is justly referred to the guarding of ones chastity, because hee that assaulteth anothers chastity, doth offer the greatest violence that may bee, and that with so heynous and irrepairable an injury, that it may seeme rightly to bee equall to death it selfe.

9. *A.* 6. It is rightly too extended to the defence not onely of our selves, but of others that are innocent. For this is required of the Law, that wee love our neighbour as our selves.

10. *A.* 7. Now the person assaulting or some other circumstances may bee such, that hee that is assaulted, should rather suffer death then resist with any such defence.

Quest. 6. *Whether in no case it bee lawfull to kill ones selfe.*

11. *A.* 1. To kill ones selfe out of direct intention so to doe, is one of the most heynous kinds of Murder.

First, It is a grievous sinne against the authority of God, who is the sole Lord of life.

Secondly, It sinneth against the goodnesse of God, whose great benefit it contemneth.

Thirdly, Against the providence of God, whose order of things it endeavoureth to disturbe.

Fourthly, It is a sinne against charity, whereby a man is bound to defend his owne life no lesse then his neighbours.

Fiftly, Against Iustice, which doth not allow any man for his private pleasure to deprive the Common-wealth and other Societies, of which every man is part of any one member.

Sixthly, Against the Common inclination of nature, and so against the Law of nature.

12. *A.* 2. It doth not excuse this sinne, though it bee done for the avoydance of any great evils whatsoever, or for the getting any great good whatsoever: or for revenge upon our selves for our sinnes past. For no man is a competent Iudge to decree such a thing upon himselfe: Not is evill to bee done, that good may come thereof, or

that

that other evils may not follow; and therefore in vaine is that fact of *Saul* by ſome excuſed, who fell upon his ſword, leaſt hee ſhould have beene mocked by God and his Enemies; 1 *Sam.* 31. 4. And ſuch was the fact of *Razis*, 2 *Mach.* 14.

13. *A.* 3. Nevertheleſſe it is lawfull and ſometimes juſt, that a man ſuffer himſelfe to bee killed by another; and not forbidding him when it is in his power, whether it bee for the ſatisfaction of Iuſtice, or for the great good of others either publike or private, for this is not to doe evill, but onely to ſuffer it.

14. *A.* 4. It is lawfull too ſometimes to expoſe ones ſelfe to ſuch a danger, by which death muſt neceſsarily though indirectly follow. So a ſouldier may keepe his Station, or obey any command of his Leader though hee know hee ſhall therein bee killed. So *Sampſon* (out of ſingular inſtinct) did *directly* intend to kill the *Philiſtims* and not himſelfe, although hee foreſaw, that his owne death muſt needs follow, *Iudg.* 16. 30. And ſomewhat like is the caſe of thoſe, who with gun-powder blow up the ſhip they are in, leaſt the Enemy ſhould poſſeſſe her. For they doe not directly intend to kill themſelves, but diſadvantage the Enemy.

Queſt. 7. *Whether or no the caſuall killing of a man bee a ſinne?*

15. *A.* 1. That is ſaid to bee done by chance, which is done beſide the ſcope and intention of the Doer. And this may bee done two manner of wayes, For it is either abſolutely beſide intention both in it ſelfe and in its cauſe, or in it ſelfe onely and not in it's cauſe. If man bee ſlaine the firſt way it is not Manſlaughter, but onely *materially*, and ſo it is no ſinne, becauſe it is by no meanes voluntary; *Exod.* 21. 13. *Numb.* 35. 22. 23. *Deut.* 19. 5.

16. *A.* 2. If it bee done the latter way, it is the ſinne of Manſlaughter, but weighter or lighter, as it was more or leſſe voluntary in the cauſe.

17. *A.* 3. And in ſuch caſes hee ſinnes moſt, who doth ſome unlawfull act, whereupon immediately followeth the death of another: As if a man ſhould unjuſtly

ſtrike

strike another without any thought of killing him, and yet his death should follow upon the stroke.

18. *A.* 4. The next degree of sinne, is when a man doth an unlawfull act, whereupon the death of another followeth *mediately or by* another party: As if a man should cherish some Ruffian or notable Murderer, although hee doth it not to that intent that hee should kill any body.

19. *A.* 5. Hee sinneth heavily in this kind, who being about some warrantable businesse, doth not take speciall care to avoid Manslaughter. As when any man dischargeth a Gunne, or throwes a dart or shooteth an arrow without any care, not regarding whether any body bee in the way or no.

20. *A.* 6. But seeing, some are by duty bound to have a more speciall care for the prevention of Murders, any negligence in such persons is joyned with the greatest guilt: as if the Ministers of publike Iustice doe not do their duties in preventing Murders and all causes or occasions of them.

21. *A.* 7. Nor indeed can those bee well excused, who neglect that duty, which out of Charity they are bound to performe, as in case one doe not succour another in great danger, when hee may.

Chap. XXXII.

Of Duels.

Quest. 1. WHether or no Duels bee lawfull?

1. *Ans.* By Duels in this Question is not understood every single combate or fight betwixt two (for so the necessary defence of ones owne life against an assaulter should bee called in question,) but such a one onely, which is directly and voluntarily undertaken, upon agreement and bargaine, with danger of killing or maiming. And such kind of Duels are simply to bee condemned, as well in him that receives the challenge, as

him

him that provokes, though the fault bee greater in him that provokes.

2. *A.* 2. There is no allowance of ſuch a kind of fight in all the Scriptures, ſo that the Lawes of duelling (as alſo of drinking) were never of Gods writing, but of the Divels tradition for the ruine of Mankind. The combate of *David* with *Goliah*, beſides that it was with publike authority undertaken, and for the common good: and as it were a partiall Battle, having no correſpondence to a private duell agreed upon two, was alſo out of a ſingular motion of the Holy Ghoſt, and ſo not ordinarily to bee imitated.

3. *A.* 3. It is not a meanes apt, fit, or neceſſary to any good end. Not to the cleering of any doubtfull truth, or the quitting ones ſelfe of any accuſation, becauſe ſeeing, God hath no where promiſed, that he will by this meanes give a teſtimony to truth, to adviſe with or call his extraordinary providence thereto, is nothing elſe, but by a Divelliſh invention to tempt God. Not to the defence of worldly honour, becauſe that honour which is to bee maintained this way, is vaine, and onely in credit with vaine men, who out of a perverſe abuſe and barbarous cuſtome have cheriſhit ſuch an opinion, which honour or reputation whoſoever preferres before the honour of God, which muſt needs bee violated by ſuch ſinne, is not fit to bee reckoned among Chriſtians. Not to the defence of the honour of God, as if any man ſhould challenge an infidell, or accept a challenge from him, that ſo upon the event the true faith ſhould appeare. Becauſe ſo either the infallible truth of faith, ſhould rely upon a fallible meanes, or elſe a miracle muſt be preſumptuouſly expected at Gods hands, which cannot bee without tempting of God. Not to the execution of any juſt revenge, becauſe neither is there any revenge allowed to private men, neither in that equall condition which Duellers are in, is there that power which is requiſite to the revenging of injuries.

4. *A.* 4. A Duell is a Warre betwixt two, which is no more lawfull then betwixt many, and ſo is of the ſame

nature as a Civill Warre, which willingly or by compact to undertake all men would account for a madneſſe.

5. *A.* 5. In a Duell, every man is his own Iudge in his proper cauſe, & that too being diſtempered by anger, rage, and deſire of revenge, and ſubjects to himſelfe to the ſame danger with his adverſary, in either ſlight or waighty cauſe.

CHAP. XXXIII.

Of Warre.

Queſt. 1. *WHether or no Warre bee lawfull for Chriſtians.*

1. *A.* It is called a Warre, when there is a ſtriſe by force, which is either privately undertaken of which wee ſpoke before, or publikely, which is now the Queſtion.

2. *A.* 1. Warre by it ſelfe, nakedly and entirely conſidered is a kind of evill.

For firſt, On one ſide at the leaſt, there is the evill of guilt or ſin: becauſe there can be no War juſt on both ſides.

Secondly, On both parts there is the evill of puniſhment, for the many inconveniences, which it alwayes bringeth with it. Whence in the Scriptures it is reckoned among the heavieſt of Gods judgements.

3. *A.* 2. Hence it is a ſigne of a barbarous and cruell man, if any one bee given to warre ſimply deſiring it and delighting in it, *Pſal.* 120. 7.

4. *A.* 3. Nevertheleſſe by it ſelfe and intrinſecally conſidered it is not alwayes unlawfull, but it may bee warranted upon ſome conditions: for had it beene ſo unlawfull then certainely it had never beene allowed by God in the old Teſtament, which no body can deny.

5. *A.* 4. *Iohn* the *Baptiſt* the Forerunner of CHRIST in his Sermon of the Kingdome of God, or the Baptiſme of repentance to the forgiveneſſe of ſinne, (*ideſt,*) Of the new Teſtament, *Luc.* 3. 14. being asked about the duty of Souldiers, perſwadeth them not to caſt away their armes, but to uſe them rightly. And the like is the reaſon of the

the Centurious and Souldiers, which were converted to CHRIST; *Luc.* 7. *Act.* 10. *Act.* 13. 12.

6. *A.* 5. CHRIST the Lord, *Matt.* 22. teacheth us to give unto *Cæsar* the things that are *Cæsars*, among which were payments for souldiers wages and costs of Warre, which it were unlawfull to supply, if Warre simply were unlawfull.

7. *A.* 6. The Apostle, *Rom.* 13. doth openly witnesse, that a supereminent power doth beare the sword, as the Minister of God, and therefore that the publike power of the sword is to such committed.

8. *A.* 7. In the Apocalipse are many Propheſies of Warres, which the Children of God should wage, and that with evident allowance.

9. *A.* 8. That highest power hath authority by the Law of nature (the Apostle in the 12. to the *Rom.* approving it) to repell injuries and vindicate the subject from them: But it often falleth out, that that cannot bee done without open Warre.

10. *A.* 9. Those things which are contrarily objected out of *Matth.* 5. and the like places doe not shew, that all Warre is simply unlawfull.

For first, There is no new thing there enjoyned, which cannot be shewed as a Precept in the old Testament, where Warre is allowed.

Secondly, Those things which are there said, are said to private men, in that they give any way to their affections and perturbations; Not to publike authority, which by God is constituted, a *Revenger to execute wrath upon him that doth evill*; *Rom.* 13. 4.

Thirdly, There the hatred of enmity and meere revenge, not the care of Justice is forbidden.

Fourthly, Some Hyperbolicall speeches are there used, that wee might bee instructed how wee should bee prepared in our minds with the greatest patience where need requireth, and that wee ought to strive that way, to which by our nature wee are most averse.

Quest. 2. *What conditions are requisite to make a War lawfull?*

11. *A.* 1. There is required a just cause, that wee fall not into that fault which is so often with detestation recorded in the Psalmes; *They persecute me without a cause.* Now every light and small injury is not a just cause of Warre, because Warre being such a thing which punisheth men with the most grievous punishments, it is not to bee undertaken, but upon some injury, which is great or heynous, either in it selfe, or in the consequences. Nor doth a great and heynous injury warrant a Warre, unlesse after the triall of all meanes of peace, *Deut.* 20. *Jud.* 20. 11.

12. *A.* 2. In the second place is required just authority. Now such an authority though in respect of a defensive Warre it is to bee found in every Common-wealth although imperfect, because all men have authority by the Law of nature, to defend themselves and to repell force by force, yet in respect of an assaulting Warre, it is not, but in the power of a perfect Common-wealth, which doth not depend nor hath any recourse to a superiour, but is in all things sufficient in it selfe and entire in every point, which is requisite to a due Government. For an aggressive or assaulting Warre, is the supreame act of vindicative Iustice; *Ier.* 39. 5. and 52. 9. which kind of act can belong to none, but to a supreame Iudge, such a one as hath not any superiour, to whom hee is to have recourse, or by whom hee may demand fit satisfaction.

13. *A.* 3. Thirdly, A right intention is requisite: Not onely such a right intention in generall as aymeth at the glory of God, (which is the common condition of every good worke) but such a speciall one as immediatly concerneth the Iustice of Warre, *(id est,)* that the Warre bee not waged out of passion, or hatred, but out of zeale for Iustice, that Warre may alwayes tend to a fit peace and tranquility as to its proper end.

14. *A.* 4. Lastly, There is requisite a just manner of waging. In which that generall rule of doing nothing contrary to the Law of God is as well to bee observed, as that speciall rule that wee doe no hurt to others, which is not

convenient and necessary for the compassing the end of the Warre? Nor may the received Law of Nations bee violated.

Quest. 3. *It is here a Question about the first condition, how farre those that make Warre are to bee acquainted with the Justice of their cause.*

15. *A.* 1. The Prince or Author of the Warre, and those Souldiers of the higher ranke, who are admitted to Councels of Warre, are bound most diligently to weigh with themselves, and enquire of other prudent and religious men, whether or no they have just cause to make Warre. For, hee who maketh Warre, beares the place of a Judge in the highest matter. Now a Judge is bound to use all diligence in the examination of causes, that so hee may give sentence out of right judgement. It doth not therefore suffice to the Justice of a Warre, that a Prince doe beleeve hee hath a just cause, but hee must bee very certaine upon triall of knowledge. And hence, the adverse parties reasons, are always to bee heard, if they will discusse about, what is fit and good.

16. *A.* 2. After sufficient examination and deliberation, the Justice of the ware doe still remaine doubtfull, whether the one part bee in possession or not, there ought to bee no Warre made, because, hee who wageth Warre in a doubtfull cause,

First, Sinneth in that, what hee doth, hee doth it not out of faith.

Secondly, Hee doth rashly expose himselfe and others to most grievous dangers, as well of sinning, as of enduring the miseries.

Thirdly, Hee giveth and executeth the sentence of vindicative Justice, without any manifest cause.

17. *A.* 3. Souldiers of the lower ranke, which are subjects to the Prince, making Warre, although in a cause manifestly unjust, they ought not to assist him, yet if after such triall as they may conveniently make, the cause doe not appeare unjust, they may fight for their Prince.

For first, Such are not bound, neither are they able exactly to ponder the causes of Warre; but are onely the

Executours of another ſentence and inſtruments, which are not ſo much moved by their owne Councell or deliberation, as by the Counſell and deliberation of the principall cauſe.

Secondly, Becauſe in a doubtfull cauſe, the ſafer part is to bee choſen. Now it is ſafer (where no injuſtice appeares) to follow the command of the Prince, and provide for his owne and his friends ſafety, then for anothers.

18. *A.* 4. Nevertheleſſe, ſuch Souldiers as are not ſubject to the Prince making Warre, ought not to aſſiſt him in the Warre, if they doubt the Iuſtice thereof, becauſe in doubtfull caſes, the ſafer ſide is to bee choſen: but Souldiers being, they are free men, if in ſuch a caſe, they abſtaine from Warre doe no man any wrong; and if they undertake ſuch a Warre, they offer violence to their owne conſciences, and expoſe themſelves to a great hazzard of doing the greateſt wrong that may bee unto other men. And hence is it manifeſt, that thoſe Souldiers who have ſaleable ſoules, and are ready to undertake any warre where 'tis probable they may have more wages, doe lead a moſt wicked life, and are in no wiſe excuſable.

Queſt. 4. *In the ſecond condition, it is a Queſtion whether it bee lawfull for a Chriſtian Prince in a juſt Warre to accept the aid of Infidels, or to give them aid in ſuch a Warre.*

19. *A.* 1. This thing conſidered abſolutely, and by it ſelfe is not unlawfull for even as it is lawfull in a juſt Warre to uſe the helpe of beaſts, as of Elephants, Horſes, &c. So alſo is it lawfull to uſe the aid of beaſtlike men. Wee have a warrantable example hereof in *Abraham*, who joyned his forces with the forces of the King of *Sodome*; *Gen.* 14.

20. *A.* 2. Nevertheleſſe, by accident this fals out ſo often to bee unlawfull, that it ought not indeed to bee tried without ſpeciall heed.

Firſt, Becauſe it beares a kind of ſhow of diffidence, and inclination to compaſſe our ends either by right or wrong, and alſo of an unlawfull union with the wicked.

Secondly,

Secondly, Because hence usually, doe arise the greatest scandals both between Christians and Infidels.

Thirdly, Because Infidels usually keepe not faith, and so their ayd proves a losse.

21. *A.* 3. The *Israelites* did not onely sinne for those reasons, when they used the ayd of Infidels, but also, because they had a singular protection from God promised to them, nor could they bee vanquished, as long as they relied upon God, 2 *Chron.* 16. 8. 9. and 19. 2. 20. 36.

22. *A.* 4. Such a League of friendship as binds to a mutuall assistance to any Warre, whatsoever absolutely and without exception of cause is scarcely, or rather not scarcely fit to bee entred with any faithfull Prince, much lesse Infidell. For this were to expose ones selfe to the hazzard of a most heynous sin, and to suffer ones conscience to depend upon anothers pleasure.

Quest. 5. *In the third condition, it is a Question what what kind of sinne is the Minister intention of him, that makes Warre, as for hatred, envy, desire of honour, or riches?*

23. *A.* 1. A bad intention alwayes viciateth any morall action whatsoever, because the end which is intended and moveth the Will, hath the greatest power in producing the act. Now in waging of Warre, the sinne of a bad intention is so much the more heynous, by how much the more unwillingly any Warre should bee undertaken, for the cruelty of its nature, though with a good intention and not without a just and necessary cause.

24. *A.* 2. Nevertheless, the worke it selfe (as it is a thing different from the action) is not changed either by a good or bad intention, for the intention is the cause onely of the working, not of the thing wrought, it appertaineth to the manner of doing, not to the manner of the thing done, which ought alwayes to bee esteemed by it its owne internall nature.

25. *A.* 3. Hence in a Warre undertaken upon just cause and good authority it is not unlawfull to use the helpe of those, who fight out of a bad intention, either out of hatred, violence, or ambition, or desire of prey.

26. *A.* 4. And

26. *A.* 4. And hereby also a bad intention in a Warre otherwise just, although it bee a sinne, yet it doth not inferre any obligation of restitution, because in it selfe, it is not a sinne against Iustice, for even as a Iudge, who punisheth a man out of hatred though deservedly, although hee commit a sinne thereby, yet hee is not bound to restitution, even so not hee, who out of hatred makes a just Warre.

27. *A.* 5. In an unjust Warre, the bad intention doth augment and aggravate the injustice thereof. For seeing the injustice of the cause, is sometimes qualified and excused by an invincible ignorance; a bad intention maketh, that such an ignorance cannot beare the force of an excuse.

28. *A.* 6. Besides, not onely that intention which is in it selfe bad, but also any vaine or frivolous intention, (as the ostentation of forces,) is not a fit cause for any man to make a Warre: because it is against right reason, to choose a dangerous and dreadfull meanes to compasse a vaine end.

29. *A.* 7. Moreover such a lawfull intention, as the exercise of Military forces and the gaining of experience, or the expectation of reward, though it bee in a just Warre, if they are principall motives to it, and not the right it selfe, cannot choose but vitiate the whole action.

Quest. 6. *It is a Question in the fourth condition. First, What persons are they that we may lawfully dammage by Warre, and how farre may wee dammage them.*

30. *A.* 1. Every just Warre is waged properly and directly against the Offendours and those that are guilty, that is against those, whose cause and fault it is, that the Warre was begunne. Therefore those only in true vindicative Iustice ought directly and of purpose bee punished. For without some preceeding crime, no punishment can bee justly inflicted upon any man. So that the *Israelites* seeme to have sinned grievously, by slaying the Sonnes of *Benjamin* without choyce, *Iud.* 20.

31. *A.* 2. Among the guilty, neither Children nor ordinarily Women, nor indeed any other quiet men, who disagreeing are forced to stay with the enemies, ought to bee numbred.

32. *A.* 3. Those that are guilty, are not to bee hurt any

any further then the compassing the just end of the Warre doth require, that is so farre, that they make a faire restitution of the thing taken away, or that the injury bee sufficiently revenged, or a peace established.

33. *A.* 4. Those that are innocent may bee hurt, besides the intention of him that hurteth them, or by accident: as it fals out in any lawfull assault of a City or Ship, in which perhaps, there are sundry persons that are innocent; so in the spoile of goods, by which the enemy was some way more encouraged to a Warre: Because by such a conjunction, these innocents are reckoned with the guilty; and all the injury which is offered them, is indeed caused by those guilty men; who detaine them in their power, and from them restitution is due: Nevertheless Charity and Æquity doth require, that the Warre bee so managed as the innocent may bee as little damnified as is possible.

34. *A.* 5. And hence the leave given to Souldiers to spoile any City, as they shall please themselves cannot lawfully bee maintained, because among many other horrid things, which thence follow in such a pillage, there is no distinction set betweene the guilty and the innocent.

35. *A.* 6. Hence too it is rather to bee thought robbery then a just Warre, where the oppression of innocent husbandmen is intended, and such a kind of Warre is that, which *Ferdinand* the Emperour now wageth in *Germany*.

Quest. 7. *In what things may wee damnifie Enemies?*

36. *Ans.* In those things, which belong either to their just punishment or our necessary security, as in depriving them of life, outward goods, and liberty. In which things too, such a moderation is to bee observed as the rule of Iustice and the necessity of the security doe perswade. But there can bee no violence offered to chastity, or bee permitted without the guilt of a grievous sinne. For such things doe neither belong to Iustice, nor security, nor indeed can the sinne of the agent bee here seperated

from the punishment of the patient.

Quest. 8. *Whether or no it bee Lawfull to use deceits and stratagems in a just Warre.*

37. *A.* 1. God himselfe the Author of Iustice, did by his owne mandate approve of deceits and Military stratagems in his people, *Ios.* 8. 2. as it is in many other examples; *Iud.* 7. 16. *&c.* and 20. 29.

38. *A.* 2. But now wee must not reckon lies among lawfull stratagems, because either to give an unlawfull promise, or breake a lawfull one, is alwayes unjust.

39. *A.* 3. Nevertheless, in stratagems 'tis lawfull, not onely to conceale your Councels and intents, but also by some deeds and other signes to make a shew of somewhat you do not intend. For although directly in words to expresse any thing that is false, is an unjustifiable ly, nevertheless, to expresse either by gestures or deeds some such thing, (*id est*,) to doe that, which probably may induce the adversary to guesse wrong, is no ly at all: Because those deeds which doe not of their owne nature, nor by any institution or mutuall agreement signifie this or that businesse, are not of the same nature or speech, and so have not any proportion to a ly, although they bee in a wrong sense taken by the Spectatours, and wee did foresee and desire, they would be so interepreted.

CHAP. XXXIV.

Of the Æquity of some certaine Mosaicall *Lawes, which belong to the 6. Commandement.*

Quest. 1. WHat *right was there in that, but which presumed to kill his Neighbour, should suffer death himselfe? Exod.* 21. 14.

1. *Anſ.* 1. The sense is, and that most just, that the intent of killing a man, or the plotting anothers death, should bee punished with death.

2. *A.* 2. But this is to bee understood, not of every kind of desire to kill another, though in words expressed, but

but of such an intent so followed, that the Murder is in doing, (that is,) begunne to bee put into act, in so much, that the Murder may follow, as farre as was in his power, that desired it.

3. *A.* 3. Now such an intent, is to bee punished as the deed, because such a man, hath done all that in him lieth to kill the other, and so hath actively murdered him, though the passive designe did not perhaps follow. And so hee that wittingly and willingly did his endeavour to have the innocent condemned, is to bee punished as a Murderer, *Deut.* 19. 19.

4. *A.* 4. And such is the reason, in case a man by weapon or poison attempt to kill another, or if on purpose, hee set a house on fire, in such cases not so much the deed as the intent, not so much the event as the Will and Councell is to bee considered.

Quest. 2. *What right is there in that Law, of giving lesse satisfaction for the killing or hurting of a Servant, then of a Freeman?* Exod. 21. 21. 26.

5. *A.* 1. There is some difference betweene Servants and Free-people, for matter of striking, which comes hence; in that, Servants and Slaves, are by their condition obnoxious to blowes and stripes, and are compelled to answer their faults by the paine of their bodies; *Luk.* 12. 47. 48. But the condition of Ingenuous and Freemen, exempts them from all such kind of violence.

6. *A.* 2. Nevertheless, the Servant is not subject to his Master as farre as his life, but onely to the utmost of his endeavour, and in all things tending thereto. For God onely the Giver of life, is Lord thereof, nor can any but God, or hee that beares the authority of God, as a Iudge lawfully take it away.

7. *A.* 3. The Master therefore is not to bee excused, if hee strike his Servant with a weapon or instrument of slaughter, but if it bee with an instrument of correction, hee is, *Exod.* 21. 20.

8. *A.* 4. Hee that striketh his Servant with a rod, is not presumed to have done it with any intent to kill him, unlesse such force and cruelty were used that the Ser-

vant dye under his hand, or immediately after the blow.

9. *A.* 5. That reason, which is given in the 21. of *Exod. ver.* 21. (*For hee is his money.*) Doth not excuse a man in the Court of conscience, as if his money had procured him a title over the death of his Servant, not indeed in the outward Court, but onely as farre as it is presumed, hee had no intent to kill him, but onely intended to chastise, and give him due correction; in as much, as hee had lost the money, hee bought him for.

Quest. 3. *What Æquity is there in that Law of the Beast, that killeth a Man?*

10. *A.* Vnreasonable Creatures are punishable for the killing a Man, not as if they had thereby contracted any sinne to themselves; (for they are not capable of any guilt:)

But first, That the Owners of such Beasts, might thereby bee punished, because they had not with diligence and care enough kept them in.

Secondly, That by this meanes, the life of man, might bee more tenderly esteemed, and all things that make against it, might bee had in the more detestation.

Thirdly, That beastly minded men by the death of such Beasts, might the more bee deterred from Murders.

Quest. 4. *What Æquity was there in that Law, which forbade men to kill some certaine Beasts? Deut.* 22. 6. *&c.*

11. *Ans.* Divers things of this kind are forbidden, not as if they were Murders or sinnes properly against Iustice;

But first, Because in such things, the cruelty and savagenes of some mens natures, appeareth, and is exercised and encreased thereby, whence Murders oftentimes spring. *Prov.* 12. 10.

Secondly, Because by such rudiments men, are taught to abhorre cruelty.

Thirdly, Because God would accustome his people, to keepe themselves from such kind of sinnes, nay from the very shew of them. For God would have his Law guarded with such kind of injunctions as with bounds to keepe men off from more heynous sinnes. Now as the bounds

and

and wall which defended the house was reckon'd as one with the house, so these appendixes to the Commandements, make but one Decalogue. Like to this, is the reason that forbiddeth to boyle a kid in the Dams milke, *Exod.* 23. 19. and 34. 26. *Deut.* 14. 22. *&c.*

Quest. 5. *What right is there in forbidding to eate blood?* *Lev.* 7. 27. and 17. 10. and 19. 26. *Deut.* 12. 16. 23.

12. *A.* This law partly aymes at the further detestation of cruelty; in which respect, it is joyned with that severe prohibition of Murder, *Gen.* 9. 4. 5. and partly for a Religious and Typicall observation: in which respect, it is joyned with the Law of sacrificing; *Lev.* 17. 10. 11.

Quest. 6. *What Æquity was there in the constitution of places of refuge by the Law?* *Exod.* 21. 13. *Num.* 35. 22. *Deut.* 19. 4.

13. *A.* 1. They were not properly places of banishment, but of refuge; for banishment is a punishment, but refuge tendeth to an immunity from punishment. Not indeed is there any thing in the Law read of such a punishment as banishment, all punishments being either by death, mulct, stripes, or servitude.

14. *A.* 2. This refuge was provided for those onely, who had unawares killed any man, as by the instrument and manner is described, *Num.* 35. and is illustrated by an example, *Deut.* 19. But to wilfull Murderers, all such refuge, is severely denied; *Exod.* 21. 13. of which wee have an example in the 1 *Reg.* 1. and 2.

15. *A.* 3. This refuge was provided for the innocent to defend them from the heedlesse and rash fury of the friends of him that was so killed, not to take them out of the Magistrates jurisdiction.

16. *A.* 4. The ordinary places of refuge, were some certaine Cities of the *Levites*, not onely that those that fled thither, might remaine in more security by the reverence, which all gave to the *Levites*, but also, that by their examples and advice, they might the better bee instructed, both to a religious bearing of themselves under their condition,

dition, and to the carefull execution of other parts of their duty.

17. *A.* 5. The extraordinary places of refuge, were the Temple and the Altar of God, *Exod.* 21. 14. Because the reverence of God, which was moved in all men at sight of that place, did represse all violence.

18. *A.* 6. In ordinary places of refuge, the Man-slayer might stay, till such time as the anger, griefe, and trouble which the deceased parties friends had conceived were over: Now that time did depend upon the life of the high Priest, partly that by Gods consent, hee might bee restored and partly that an opportunity of reconciliation, might bee taken from the joy of that new succession.

19. *A.* 7. If before that time, the Man-slayer was taken out of the City of refuge, it was indulged to the griefe of the deads friends, that they might unquestioned kill him.

20. *A.* 8. The Æquity of such places, was; First, In that Man-slayers were not to bee punished before the cause was heard.

Secondly, In that it was fit, such should be succoured who either against or beside their intent had done some mischiefe.

Thirdly, That there was an account to bee made of the naturall griefe of men.

Fourthly, That there was a singular reverence due to holy places, but yet that there was not any impunity granted to wicked men for their sakes.

Chap. XXXV.

Precept. 7.

Of Wedlock.

Quest. 1. *Which is the more excellent state, Marriage or single Life?*

1. *A.* 1. If they are simply and by themselves considered, there is neither vertue nor vice, nor any worke morally

morally good or bad included in either, becauſe they are naturall formes of living, neither of which is either enjoyned or forbidden, 1 *Cor.* 7. 25. Seeing then, that neither ſtate is morally good but indifferent, it cannot bee properly ſaid of either, that it is better then the other.

2. *A.* 2. Now becauſe among thoſe things, which are of a middle nature, and neither good nor bad, ſome are greater furtherers of vertue and good works, and ſome leſſe; (as knowledge doth more helpe piety then ſtrength of body, or riches;) they are therefore to bee eſteemed or neglected according to the power they have that way. And in this ſenſe is the preſent queſtion of the compariſon of Wedlock, and a ſingle life to bee underſtood.

3. *A.* 3. Now in this very compariſon, if the things bee abſolutely conſidered, the ſtate of Wedlock ſeemeth more excellent.

Firſt, Becauſe in the beginning, it was ordained by God, for the bettering mans condition, *Gen.* 2. 18.

Secondly, Becauſe, that ſince the fall, it hath that end, and uſe that it directly makes for the avoyding of ſinnes and temptations; 1 *Cor.* 7. 2. 5. 9. And by that meanes for the conſervation and promotion of vertue.

4. *A.* 4. But if the compariſon bee made in reſpect of this or that perſon, judgement muſt then bee given partly from the gift he hath, and partly from thoſe circumſtances which *Paul* comprehendeth under the name of preſent neceſſity, 1 *Cor.* 7. 7. And if any man according to this conſideration hath the gift or power, that other conditions concurring, hee findeth himſelfe better able decently and fitly to ſerve God in his ſingle life, it is better for him to remaine ſo, *Verſe* 26. But if any after diligent examination, ſee that hee cannot doe his buſineſſe ſo holily and conveniently in ſingle life as in Wedlock, to ſuch a one, the ſtate of Marriage, is better then ſingle life.

5. *A.* 5. This is the ſumme of the Apoſtles advice, that hee, who by temperance, and diligent warineſſe and prayer, cannot avoyd burning, (*ideſt*,) ſuch a burning of concupiſcence which diſturbeth the peace of conſcience, ſhould chooſe Wedlock: But as long as by ſuch meanes, a man

may,

may avoid burning all things being equally considered, it is better for a man to continue single, specially in time of persecution or the like.

Quest. 2. *Whether or no, and for what reason Polygamy is unlawfull?*

6. *Ans.* 1. Polygamy is a sinne against the first institution and law of Marriage, *Gen.* 2.

For first, God made one Man and one Woman, and joyned them together: insomuch, that what is superadded, must needs bee monstrous, *Mal.* 2. 15.

Secondly, By an edict from God, it is ratified that two onely, not three or more should bee one flesh, and that the Husband should cleave unto his Wife not to his Wives, *Matth.* 19. 5.

7. *A.* 2. Moreover, it is a sinne against the law of nature and right reason.

For first, it is against that instinct, which is inbred in man by nature.

Secondly, It is contrary to the nature of conjugall affection, which is so singular and proper to one, that it cannot admit any third person to the communion of the same thing, as experience sheweth us in conjugall jealousies.

8. *A.* 3. It is against the nature of the Matrimoniall contract, whereby it comes to passe, that the Married party hath not his body in his owne power, 1 *Cor.* 7. 4. Whence hee that joyneth himselfe to another Wife, is said, to deale *treacherously and unjustly*, *Mal.* 2. 14. 15.

9. *A.* 4. It is against that united care, which should bee had of the progeny, and which the end of Wedlock requireth.

10. *A.* 5. It is contrary to that perfection, which is found in some brute beasts. For many fowles are observed not to couple but with one only, taught meerely by the instinct of nature: and reason doth dictate, that man should have greater continence, then any fowle whatsoever.

11. *A.* 6. It is against that naturall principle, *Doe not that to another, which you would not have another doe unto you.*

12. *A.* 7. It

12. *A.* 7. It deſtroyeth the peace of the family, as experience teacheth, *Gen.* 4. 23. and 30. 1 *Sam.* 1. 6. *Lev.* 18. 18.

13. *A.* 8. Thoſe ancient Fathers, who married more Wives then one, cannot bee excuſed, unleſſe they had ſome ſingular diſpenſation. But becauſe there is nothing in Scripture manifeſted unto us of any ſuch diſpenſation, wee cannot affirme any thing for certaine, then that God tolerated ſome ſuch things in them, and converted them to good.

Queſt. 3. *Whether or no, and how farre too nigh an affinity hindereth Marriage?*

14. *A.* 1. That affinity which is contracted by carnall propagation from the ſame immediate ſtock and is called kindred of bloud is a naturall impediment of Marriage.

Firſt, Becauſe ſuch kinsfolke are from the beginning one fleſh, and therefore are not ſo fit to bee made one of two, which is the nature of Wedlock.

Secondly, Becauſe nature teacheth us to pay a peculiar obſervance and reverence to our Parents, and the next of our kinne, which reverence and obſervance cannot agree with the uſe of a conjugall ſtate.

Thirdly, Becauſe the encreaſe of neerneſſe and friendſhip, (which is one of the fruits of Wedlock;) in ſuch a marriage of kinsfolke would bee loſt.

Fourthly, Becauſe the familiarity and acquaintance of kindred, would give an occaſion of many inconveniences, if they had power of contracting Wedlock.

15. *A.* 2. That Spirituall affinity, which by the Papiſts is fained to bee contracted in the taking of Baptiſme or Confirmation, or that Legall affinity which is made by adoption, as in caſe, a man take anothers child and make him his owne, hath not any force to hinder marriage, either from the word of God, nor the Law of nature.

16. *A.* 3. Thoſe degrees of conſanguinity and affinity with in which it is unlawfull to contract Matrimony, cannot ſafely bee defined to the direction of the conſcience, but onely by the Law of God delivered by *Moſes*, 18. *Lev.* wherein is unfolded the Law of nature.

17. *A.* 4. Those persons are to bee declared among those degrees which have the same reason to bee reckoned there as those which are, though they bee not expressely named, as because in the Law, the Nephew is forbidden to marry with his Fathers or Mothers sister, it follows, that the marriage of the Vnkle, which his Brother or Sisters Daughter is also prohibited.

18. *A.* 5. Moreover, it is more safe for honesty sake, and to avoyd all show of evill to obstaine from marriage with all such persons, as may but seeme to have the same reason of prohibition, as it is in next Cozens.

19. *A.* 6. Those degrees that are generally prohibited, may in case of necessity admit such exceptions as in Scripture are allowed.

20. *A.* 7. Besides those degrees prohibited by Divine right, the Civill Magistrate may prohibite a Matrimoniall contract to some persons for politike reasons. And so it is well in some places provided, that the Guardian marry not with his Ward.

Quest. 4. *What, and what kind of consent, is requisite to lawfull marriage?*

21. *A.* 1. A mutuall consent of the parties, is necessarily required to the essence of a conjugall state. Because in Wedlock, there is a mutuall surrender of bodies, and of power, and right over their mutuall bodies. Now there can bee no lawfull surrender of that thing, which is anothers without his consent, as in all contracts doth appeare. And hence it is, that such a consent, is the immediate efficient cause of Matrimoniall conjunction, insomuch, that it is not in the authority of any humane power to joyne any in marriage without both their consents.

22. *A.* 2. This consent ought to bee so declared by externall signes, that inward and harty consent doe manifestly appeare by them, (as farre, as morally one may gueese from them) For although ordinarily those signes are no other but words, expressing the sense of the mind, yet other tokens may bee equivalent to words, if they make an undoubted consent appeare.

23. *A.* 3. The consent of both, ought to goe together,

as in other contracts. Yet it is not necessarily, that their consents bee both at one time, but it is sufficient, if one party consent first, and that consent is thought still to bee in force, for then in a morall sense, they are said to consent together.

24. *A.* 4. This consent must bee voluntary and free, else it is not esteemed a humane consent.

25. *A.* 5. And hence, the consent of such as have not the use of reason, is of no force to such a contract.

26. *A.* 6. A compelled consent, such a one, as is forced by great and violent feare for that purpose raised, doth nullifie the contract, unlesse it bee renewed or strengthned by a subsequent free consent. Now that feare, which in respect of some may bee thought light, in respect of weaker people may bee counted great. For a great feare, which is not violent, but reverentiall, (that is,) such a feare as proceeds from a reverence towards Parents, doth not nullifie the consent: because such a feare, doth not extort a consent, but softly enticeth and perswadeth it.

27. *A.* 7. Such a consent as doth so proceed of errour, as that the errour was cause of the consent (whether it bee mistake of the person, as it was in *Iacob* about *Lea*, *Gen.* 29. or of the condition or quality, which is essentiall to Wedlock, such as is the errour treated of in the 22. *Deut.* 20. and as *Ioseph* suspected the blessed Virgine, *Matth.* 1. 18.) such a one I say, is not to bee esteemed a consent.

28. *A.* 8. But if the mistake bee but in some condition or quality, which is onely extrinsecall and accidentall, and nothing essentiall to the nature of marriage, then is the marriage no more to bee nullified then the oath, which the *Israelites* made to the *Gibeonites* upon mistake, *Ios.* 9.

29. *A.* 9. Moreover, the consent of Parents, and of such as beare their authority, in whose power the parties consenting are, is requisite. Now that such a consent of Parents, is requisite for the fairnesse of the marriage no man doubteth; but that is requisite out of necessity, the Papists doe

doe not onely deny, but also anathematize all such as affirmed it; *Concil. Trid. sess.* 24. But if this Question bee rightly and civilly understood: so that by the name of Parents bee understood Father and Mother, but especially, the Father (for in Tutours and the Mother too properly, it is onely the Fathers power a little diminished;) and the consent or dissent of them bee removed from all injury, and bee grounded on good reasons, the affirmative part is more consonant to the word of God and reason it selfe, and that for these reasons.

30. *A.* 10. It is alwayes in Scripture attributed to the Father, that hee should bee the efficient cause of the marriage of his children; *Deut.* 7. 3. *Ier.* 29. 6. *&c.*

31. *A.* 11. The most allowed examples in Scripture shew alwayes this, that the beginning and ground of Matrimoniall contract, is from the consent of the Parent, *Gen.* 24. 3. 4. and 28. 1. 2. and 29. 19. *&c.*

32. *A.* 12. Nay after the consent of the parties, it is left in the choyce of the Father, whether hee will give his Daughter or no to him that hath laine with her; *Exod.* 22. 16. 17.

33. *A.* 13. Nor is *Bellarmines* answere satisfactory here, alledging. That the *businesse here was not about any Matrimony already contracted, but about a future marriage enjoyned for punishment of the preceding fornication.* For it is absolutely shewed, that the dissent of the Father, is a just cause to hinder Wedlock, whatsoever the Man and the Maid have bargained, or shall hereafter bargaine together. A vow made by a child unto God, (which oftentimes the Father hath lesse to doe with then the marriage of his children, and which in its nature containeth the most strict obligation) is not ratified without the explicit, or at least the implicit consent of the Father, *Num.* 30. 4. 5.

34. *A.* 14. And that is a meere evasion, which *Bellarmine* here useth: *That this law onely concerned Daughters, not yet come to mature age.* For the businesse is about every Daughter, which is in the house or power of the Father, about every Daughter which is unmarried, being not a widdow nor divorced, *Vers.* 6. 9.

35. *A.* 15. The

35. *A.* 15. The Sonne cannot alienate or give any thing away of his Fathers, without his Fathers consent, and consequently not himselfe, for hee is his Fathers.

36. *A.* 16. The Civill Lawes out of the principles of the Law of nature have provided, that the marriage of Daughters without the consent of Parents should not bee ratified, and the Primitive Church both by Doctrine and practise, did in this part approve of those Lawes. For the punishment appointed for such marriages was, that, neither Husband or Wife, nor marriage, nor dowry should bee acknowledged, and that the Children which should bee borne, should bee esteemed as Bastards; *Instit. de nupt. f. penult. l. 2. d. de rit. nupt. l. dotis* 68. *de jure dot.*

CHAP. XXXVI.

Of the Solemnities of Matrimony.

Quest. 1. *WHat right is there in Contracts?*

1. *A.* 1. Contracts (as they are distinguished from perfect Matrimony,) are lawfull and mutuall promise of future matrimony expressed by some sensible signe. They are often distinguisht from matrimony (in respect of the externall Court) by that difference of time which the words pronounced doe ordinarily signifie to those that rightly understand them. For if the words import a consent of present contract, they constitute matrimony, but if onely of future matrimony, they make a bare betroathing.

2. *A.* 2. Although such kinds of contracts, are not absolutely necessary, (because all contracts, which may be lawfully promised for the future, may bee at the same present time wholly perfitted,) yet ordinarily, they make for the faireneſse of the marriage. First, Because so there is a faire proceeding by just degrees from the beginning to the ends, (as in so waighty a businesse is fit.) Secondly, Because so the whole act is rendered more free from suspition of rashnesse, and appeareth the more grave and deliberate.

Thirdly, Because by this meanes, the minds of the betrothed, are prepared and disposed to those affections, which in matrimony are requisite.

3. *A.* 3. Although lawfull contracts thus farre agree with matrimony, that any unjust violation of them, is all one as a violation of matrimony, *Deut.* 22. 23. 24. Nevertheless, for many causes contracts may bee broken, for which matrimony may not.

As first, if there bee some honest condition joyned to the contract, which is not performed.

Secondly, If there bee any certaine time appointed for marriage, and the one party is wanting, the other seemes to bee absolved of the promise, in respect, the condition was not performed.

Thirdly, If any thing fall out after the contract, which would have hindred the contract, if it had fallen out before, and doth reasonably alter the mind of one party.

Fourthly, If either party free the other of the promise made.

Quest. 2. *What is to bee thought of Clandestine marriage?*

4. *A.* 1. Clandestine marriage is such, as is secretly done, which two wayes is to bee understood, either when it is without meet witnesses, or without publike celebration.

5. *A.* 2. It may bee (setting aside positive lawes to the contrary,) that some such marriage may bee just and ratified in the Court of conscience, because all things essentiall to the nature of matrimony, may bee done in secret.

6. *A.* 3. Nevertheless, because most heavy inconveniences follow such kind of marriages; as unlawfull conjunctions, discords, and dissolutions of matrimonies contracted, &c. Therefore in the externall Court, a marriage wholly Clandestine, is rightly esteemed as none at all.

7. *A.* 4. The usuall conjurations, which are made in the inquiry of impediments, although they bee not of the essence, but onely the solemnity of marriage, yet in respect of many inconveniences which may follow, their omis-

sion

sion, they ought ordinarily to bee premised.

8. *A.* 4. Publike celebration is necessary, not so much in respect of them that are to bee married, as in respect of the community, to which they are subject, and whose part it is to see, that marriage bee rightly performed.

9. *A.* 6. This celebration, though it may bee done by a Civill Magistrate, *Ruth.* 4. 1. Yet it is most fit, that in a Church it be done by an Ecclesiasticall Minister.

First, Because that ratification which is made in the name of God, by a Minister of God, before the Church of God is more weighty.

Secondly, Because the contract is more religious, and the obligation more piercing to the conscience.

Thirdly, Because a more powerfull benediction and sanctification is thence expected.

Fourthly, It appeareth by *Tertullian*, that it was a most excellent institution of Christians, that marriages should bee publikely solemnized and consecrated by the prayers of the Congregation; and Ministers, who writeth thus in his second booke; *How shall I bee able to tell the happinesse of that marriage, which the Church maketh, which the oblation confirmeth, and the Angels acknowledge sealed, and the Father ratified?*

Chap. XXXVII.

Of the mutuall duties of Man and Wife.

Quest. 1. *WHat are the duties which are mutually due betweene Man and Wife?*

1. *Ans.* 1. The first duty, is a speciall love, and such a one as is proper to Man and Wife, which therefore may bee termed conjugall, *Ephes.* 5. 28. 29. *Genes.* 2. 24.

2. *A.* 2. The second, is a speciall or conjugall honour, 1 *Pet.* 3. 7.

3. *A.* 3. The third, is living together, 1 *Cor.* 7. 10. Now this living together containeth under it the ordinary

dinary use of the same house, table, and bed.

4. *A.* 4. The fourth is, a mutuall communication of bodies according to the right end and limits of Wedlock with modesty and sobriety, 1 *Thes.* 4. 4.

5. *A.* 5. The fifth, is a communication of estates, and outward goods at least, as farre, as to the use of them, *Ephes.* 5. 20.

6. *A.* 6. The sixt, is a Communion in the ordinary worship of God, 1 *Pet.* 3. 7.

Quest. 2. *Whether or no there is the same reason of these duties in the Man as in the Woman.*

7. *A.* 1. In respect of the essence of the duty and obligation, there is the same reason in both. But yet for the manner of the performance there is this difference, that the man alwayes so behave himselfe, that hee bee acknowledged by his Wife as her Head, 1 *Cor.* 11. 3.

8. *A.* 2. Hence it is the Husbands part to cherish and keepe his Wife, and provide for her in all necessaries, *Ephes.* 5. 29. 1 *Tim.* 3. 4.

Secondly, To goe before his Wife in knowledge, and every way declaring the same, 1 *Pet.* 3. 7. 1 *Cor.* 14. 35.

Thirdly, In the governing the life and actions of his Wife, 1 *Tim.* 3. 4. 1 *Cor.* 11. 3.

9. *A.* 3. And hence, it is the duty of the Wife, First, To acknowledge herselfe subject to her Husband, *Ephes.* 5. 22. Secondly, To reverence her Husband, *Ephes.* 5. *ult.* Thirdly, To learne of her Husband, 1 *Cor.* 14. 35. Fourthly, To obey her Husband in the Lord as it becometh her; 1 *Pet.* 3. 5. 6.

Quest. 3. *Vpon what causes may the Man and Wife live asunder?*

10. *A.* 1. They may live asunder for a while by mutuall consent, 1 *Cor.* 7. 5.

11. *A.* 2. Absence too, may bee lawfull for a time upon some great cause, which cannot consist with a mutuall presence, 2 *Sam.* 11. 9. 10.

12. *A.* 3. If the Husband remove his dwelling upon any warrantable cause for a long time, and have a mind to carry his Wife with him, shee is bound to follow him, unlesse

leſse ſome great danger of body or ſoule, is thence manifeſtly like to follow. For the Husband being the head of his Wife, may appoint both the place and manner of their habitation, 1 *Cor.* 9.5. *Gen.* 12. 11. *&c.*

Queſt. 4. *Whether or no may the Wife give any thing without her Husbands conſent?*

13. *A.* 1. In ſome caſes ſhee may, As firſt, If ſhee have free adminiſtration and power in ſome goods, which in many places is granted to Women, over ſuch goods as they bring more then there dowry, and ſuch as they have gotten by their owne induſtry.

Secondly, If ſhee make preſents, and give almes, as other Women uſe of her ranke.

Thirdly, If it bee not any notable, but ſlight quantity for the proportion of goods, which ſhee and her Husband have in condition.

Fourthly, If it bee done out of preſumption of the intent and conſent of her Husband.

Fifely, If in caſe it bee done for the prevention of ſome dammage otherwiſe likely to befall her Husband, 1 *Sam.* 25. 18.

Sixtly, If her Husband be either abſent, or mad, or a laviſh ſpender of his goods.

Queſt. 5. *Whether or no, and how farre it is lawfull for a Man to reprove his Wife being faulty.*

14. *A.* Hee may and ought to reſtraine her by ſuch meanes as are not repugnant to conjugall ſociety, as by admonitions, reprehenſions, and the deniall of ſome priviledges which are due to a godly and obedient Wife. But it is by no meanes the part of any Husband, to correct his Wife with blowes:

Becauſe firſt, It proceedeth from an unwarranted bitterneſſe and cruelty.

Secondly, It is repugnant to the ingenuous, quiet and peaceable ſociety of Wedlock.

Thirdly, It deſtroyeth conjugall affection, as well in the Husband, while hee uſeth his Wife as his Servant, as in the Wife while ſhee ſeeth herſelfe contemned and tyrannically dealt with.

Fourthly, Experience teacheth, that this is not the way, either to the amending of the Wife, or the peace of the Family.

Fiftly, It is not allowed by any law, nor practised by any, but furious or drunken men.

CHAP. XXXVIII.

Of the dissolution of Marriage.

Quest. 1. *WHether or no, and how Marriage may bee dissolved?*

1. *A.* 1. Matrimony cannot by any at his pleasure bee dissolved, and for that cause, simply and absolutely considered is rightly termed indissoluble, *Matth.* 19. 9. *Rom.* 7. 1.

2. *A.* 2. Now Matrimony, whether consumate, or onely by contract ratified, hath this priviledge above other contracts, not onely from CHRISTS institution, but also from the Law of Nature, *Matth.* 19. *From the beginning it was not so.* The reason is, because Matrimony is not onely a Civill, but a Divine conjunction, whose Institutour and Ordainer is God himselfe; *Matth.* 19. *Whom God hath joyned, &c.* And is of that nature, that it cannot possibly bee dissolved without the great inconvenience of both parties.

3. *A.* 3. Nevertheless, it is not so indissoluble, but that upon such cause, as God approveth to bee just it may bee dissolved. For that indissolubility was not instituted for the punishment, but the comfort of the innocent, and doth admit some exception, in which God ceaseth to joyne them, *Matth.* 19. 6. 9.

4. *A.* 4. There is not any just cause of making a divorce approved in Scriptures, besides adultery and the like horrid impurities, whereby it comes to passe, that two remaine no longer one flesh but divided; and so the faith of Wedlock, is directly violated; *Matth.* 5. 31. and 19. 9.

5. *A.* 5. Hence

5. *A.* 5. Hence any contagious diſeaſe is not a juſt cauſe of diſſolving a conſumate Matriage, although it may hinder conjugall converſation. Therefore in ſuch a caſe, God who enjoyneth continence, will not deny it to ſuch, as begge it by prayers, and ſeeke to obtaine it by the uſe of lawfull meanes.

6. *A.* 6. An obſtinate deſertion, although in the party deſerting, it containeth no juſt cauſe of making a divorce, yet it makes a faire cauſe for the party deſerted, after the triall of all other meanes in vaine, to ſuffer a divorce, 1 *Cor.* 7. 15.

7. *A.* 7. A voluntary and ſpontaneous abſence, if it bee beyond the time appointed and continued by deceit, is of the ſame nature, with a profeſsed deſertion.

8. *A.* 8. The great danger, which one party may bee in by the cruelty of the other, or by any other manifeſt meanes of cohabitation, may bee juſt cauſe of retiring for a time, ſo to provide for his owne ſafety and ſecurity, but not for an abſolute deſertion, unleſse firſt hee bee deſerted. For if one party drive away the other with great fierceneſse and cruelty, there is cauſe of deſertion, and hee is to bee reputed the deſerter. But if hee obſtinately neglect, that neceſsary departure of the other avoyding the eminent danger, hee himſelfe in that playeth the deſerter.

Queſt. 2. *Whether or no Adultery committed, doe onely nullifie the uſe, or the bond too of Matrimony?*

9. *A.* 1. It is cleere, that the bond it ſelfe is nullified.

Firſt, Becauſe the very eſsence of the contract, is directly violated: Now the contract ceaſing, the bond grounded upon the contract doth neceſsarily ceaſe.

Secondly, It is diſsonant from all reaſon, that all Matrimoniall duties ſhould for ever bee taken away, and yet the bond or obligation to thoſe duties ſhould remaine.

10. *A.* 2. The words of the Lord, in *Matth.* 5. 32. and 19. 9. have no diſtinction of limitation, of diſmiſſion, but doe ſimply and abſolutely approve of diſmiſſion in the cauſe of Adultery: they doe allow therefore,

not onely a partiall dimission, and in respect of some particulars as from bed or boord, but a totall one.

11. *A.* 3. The exception of fornication, *Matth.* 19. 9. signifieth a diverse thing (as *Cajetane* observeth) from other causes, and that diverse thing is nothing else but this, but that hee, who putteth away his Wife for fornication and marrieth another, doth not commit adultery. The Confession of *Cajetane* upon that place is observable. *The Text speaketh thus in the plaine literall sense: I understand therefore, that it is lawfull by the law of our Lord* JESUS CHRIST, *for a Christian to put away his Wife for carnall fornication, and that hee may marry another.*

12. *A.* 4. The Apostle, 1 *Cor.* 7. 15. doth in expresse termes pronounce the deserted party to be free. Now that hee which is free, is free from the bond. But if in the cause of obstinate desertion without adultery the innocent party bee releast of the bond, much more sure is hee, so in the cause of adultery. *I doe not onely wonder* (saith *Cajetanus*,) *but am amazed, that when* CHRIST *doth so cleerely except the cause of fornication, that yet the whole torrent of Writers should nevertheless deny that liberty of the Husband: And yet* Paul *not cleerely saying it, they allow a solution of Wedlock out of his words in a distinct cause, from what* CHRIST *hath laid downe and solely excepted.*

13. *A.* 5. But yet the bond of Matrimony, is not so broken by adultery, but that it may by the consent of the innocent party bee continued and renewed, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 14. The reason is, because the divorce is allowed in favour of the innocent party, now hee that is innocent may part with his owne right. Neither is divorce enjoyned as a Præcept, but onely permitted and allowed as a priviledge: Therefore although, wee ought not so to connive at this sinne, that the amendment thereof bee wholly neglected, for that were to encourage wickednesse, yet no man is forbid to pardon the offence to the penitent so it bee without scandall.

14. *A.* 6. There would bee no Question about the offending party, if adulteries were alwayes punished as they

they ought, and the Law of God requireth. Yet becauſe uſually one indulgence draweth on another, it ſeemeth reaſonable, that they bee not wholly deprived of their naturall liberty.

15. *A.* 7. A commiſſion of the ſame fault on both ſides, ſeemeth to take away the right of divorce from either of them, for faults of an equall nature, are ſometimes aboliſhed by a compenſation.

Chap. XXXIX.

Of immodeſt Luxury.

Queſt. 1. *What kind of ſinne is Luxury?*

1. *A.* 1. Luxury doth generally note any exceſſe in the uſe of things, belonging to the decking of the body. For hee, which liveth too delicately and ſoft is ſaid to melt in Luxury. But taken ſtrictly and properly, it doth ſignifie a vice oppoſite to chaſtity by exceſſe in the uſe of things, which pertaine to generation. The reaſon is, becauſe all exceſſe in the decking of the body, doth tend to that uncleanneſſe, as to the moſt full abuſe of the body.

2. *A.* 2. It is a ſinne moſt grievous in its owne nature:

For firſt, It deſtroyeth the ſoule, as it hath the nature of a burning, which doth conſume, hinder, and oppreſſe the piety of the heart; 1 *Cor.* 7. 9. In which ſenſe, ſuch deſires are ſaid to fight againſt the ſoule, 1 *Pet.* 1. 12.

Secondly, Becauſe luſt doth pollute and defile the body more particularly, 1 *Cor.* 6. 18.

Thirdly, Becauſe it is a perverſe miſuſing of the moſt weighty thing, which doth not onely belong to private good, but alſo to the common good of mankind.

Fourthly, Becauſe it eſpecially overwhelmeth the whole man, ſo that hee can hardly bee freed from thence, by reaſon of the cloſe inhering of this concupiſcence, for its continuall importunity, and unbridled impotency, *Hoſ.* 4. 11. *Prov.* 2. 18.

Fiftly, Becauſe from this ſinne as from a fruitfull roote, doe proceed many other, as idle talke, filthy, diſcourſe, carnall, diſpoſition, and a totall alienation from God.

Sixtly, Becauſe it bringeth along moſt dangerous diſcommodities to the naturall life.

Seventhly, Becauſe it doth extinguiſh the light of nature, and ſo is both the ſinne, and the puniſhment of the ſinne, as alſo the cauſe of other moſt grievous puniſhments, *Rom.* 1. 24. *&c.*

Queſt. 2. *What is the luſt of the heart?*

3. *A.* 1. A voluntary thought of any immodeſt act, except it bee done with deteſtation, is the receiving of a dangerous temptation.

4. *A.* 2. Any delight from an immodeſt act, which is repreſented onely by the imagination and thought, although there bee no meaning of executing that act, is a ſinne of wantonnes: becauſe the delight is alway ſuch, as the object from whence it is ſprung, and about which it is converſant.

5. *A.* 3. Thoſe thoughts and delights, are ſo much the more vicious, by how much they are more voluntary, and continued.

6. *A.* 4. A conſent to an impure act, if occaſion and power might bee given, is accounted for the act it ſelfe, *Matth.* 5. 28.

7. *A.* 5. A libidinous habit, by which one is inflamed upon every occaſion to ſuch delights, with the conſent of the will, is a diſeaſe of the affection worſe then any act of impurity, 1 *Theſ.* 4. 5.

Queſt. 3. *What is the Luxury of Speech?*

8. *A.* 1. Obſcene ſpeeches are in themſelves rotten, that is, no way convenient to the uſe of ædification, but plainely repugnant to it, *Epheſ.* 4. 29. and 5. 4.

9. *A.* 2. As they are commonly uſed, they are the manifeſt ſignes of an impure heart, from the aboundance of which ſuch words doe proceed, *Luc.* 6. 45.

10. *A.* 3. They are not onely oppoſite to the word of God, but to the order of nature: for thoſe things, which

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in their owne nature are to bee hid with modeſty, are impudently laid open by ſuch words.

11. *A.* 4. They are temptations to the hearers, to whom by theſe meanes fowle thoughts are ſuggeſted: but eſpecially, when they are uſed to that end, that they might ſtirre up, and kindle delights; 1 *Cor.* 15. 33. *Ambroſe* ſayeth rightly in the firſt booke, Chap. 14. *de pœnit. Luſt is fed with banquets, nouriſhed with delicates, kindled by wine, and enflamed by drunkenneſſe. But the fomentations of words are more dangerous then theſe, which inebriate the mind with wine of the vine of Sodome.*

12. *A.* 5. Talke of beaſtly things, with a meaning to delight himſelfe with the narration and propoſall of ſuch things to the phanſie, as if they were preſent, is a verball performance of that filthineſſe, of which the talke is.

13. *A.* 6. Obſcene ſpeeches out of a certaine naturall modeſty, are not wont to bee explained in downe right words, but inſinuated obliquely by Metaphoricall phraſes: whence it is, that upon occaſion of the like words, or phraſes, that godly diſcourſe, meditations, and even prayers themſelves are troubled, pollated, and hindered by ſuch fancies entruding themſelves. And for this reaſon, the frequent uſe of obſcene ſpeeches ſeemeth to bee more hurtfull to piety, then the ſimple act of fornication.

14. *A.* 7. Not onely obſcene ſongs, and verſes ought to bee reckoned among obſcene ſpeeches, but alſo ſome immodeſt geſtures. For they are ſpeeches expreſſed after another manner.

15. *A.* 8. Thoſe alſo are in the compaſſe of theſe ſinnes, who willingly and without any deteſtation, or forbidding, heare beaſtly talke or read ſuch things written. For they doe either intend an unlawfull delight, or at leaſt expoſe themſelves to the hazard of ſinning ſo.

Queſt. 4. *What is the luſt of the eyes?*

16. *A.* 1. All beholding of that, which is in relation to unlawfull delights, and carnall deſires, is an exerciſe of the wantonnes of the heart, *Matth.* 5. 28. 2 *Pet.* 2. 14.

17. *A.* 2. The like looke, although it bee not out of a fowle intention, but onely out of lightneſſe, and curioſity,

as farre it is with the hazard of stirring up unlawfull delights, doth participate of the same sinne under the consideration of a medium tending to it, *Iob* 31. 1.

18. *A.* 3. The beholding of lascivious and beastly things, either in act, or in some reall gesture, or in its representation, by an unbefitting picture, or immodest imitation, as it is commonly used, cannot bee excused from the note of wantonnes, *Ephes.* 5. 3.

19. *A.* 4. The beholding of a naked person, especially in a divers sexe, because to speake morally and according to practise, it giveth occasion of lustfull commotions, is not to bee allowed of without a necessary cause, 2 *Sam.* 11. 2.

20. *A.* 5. To this kind of sinne, is to bee referred the lascivious trimming of the body, by which a lustfull concupiscence is showen, or stirred up, or any danger given any wayes to ones owne or anothers chastity, *Isai.* 3. 17. 1 *Tim.* 2. 9. 1 *Pet.* 3. 2. 3.

Quest. 5. *What is the Luxury of touching?*

21. *A.* 1. Kisses and embraces, which are used after the honest fashion of the Countrey to signifie an honest good will, are things in themselves lawfull, *Gen.* 29. 11.

22. *A.* 2. Kisses, embraces, and lascivious touches which are done with an intention of stirring, or nourishing unlawfull carnall desires, or for carnall delight betwixt those who are not man and wife, or with danger of inordinate commotion, are the forerunners of uncleannesse: because in their owne nature, they doe tend to the joyning of bodies, and is as it were an inchoation of the same, *Rom.* 13. 13. *Col.* 3. 5. The comicall port sheweth this sufficiently in those sentences: *Bee alway quick, the flame is next to smoake. Hee which would eat the kirnel, must breake the shell: and hee that would lye with one, must beginne with a kisse. Then I seeke out a Whore, and first I aske a kisse of her.*

Quest. 6. *What is to bee thought of dancings?*

23. *A.* 1. Common revellings, or sportly dancings mingled or joyned betweene men and women, are altogether to be condemned. First,

First, Because (to ſpeake according to practice,) they doe expreſſe the inſolency, and a certaine madneſſe of the mind. For, then men are more ready to beginne the daunce, when they are almoſt frantique, either out of drunkenneſſe, or a forward deſire, *Exod.* 32. 6. *Mar.* 6. 21.

Secondly, Because they doe openly repreſent in geſtures, thoſe things which by courſe of nature have modeſtly joyned with them.

Thirdly, Becauſe they are ſnares and ſcandals not onely to the Dancers, but alſo to the beholders. For they doe ſtirre up and inflame the mind of man by their enticings to luſt: which of it ſelfe is carried thither with ſo much forwardneſſe, that it ought rather by all meanes to bee repreſſed.

Fourthly, Becauſe there is a kind of defiling of that dignity, which ought to bee kept by all Chriſtians: and in that reſpect, they were uſed among the graver Ethnickes by hired proſtitutes, and muſitians.

24. *A.* 2. Neither doe thoſe limitations and cautions, which being ſet, many doe contend, that dancings may bee admitted, availe any thing:

As firſt, If there bee a meane obſerved in them, and they are not too much frequented.

Secondly, If they bee inſtituted onely for delight, and not for levity, or luſts ſake.

Thirdly, If they bee done in the preſence of honeſt perſons.

For firſt, Wee doe in vaine ſeeke after a meane in inſolency, and madneſſe, and the like, which doe conſiſt in the exceſſe of a meane.

Secondly, Not onely the end and intention of the doer, but alſo the end of the deed, and what doth uſually follow upon it, ought to bee weighed in our conſciences, eſpecially when the thing is no way neceſſary.

Thirdly, Scandall may bee given to honeſt perſons, and if the perſons bee beyond the hazard of ſcandall, they are more worthy of reverence, which forbiddeth ſuch light and mad toyes to be practiſed before them.

25. *A.* 3. That doth leſſe availe which is objected

by the patrons of these sports, that they are the Conciliatours of good will, and affection betwixt young men, and maidens, and so of contracting marriage. For every occasion of marriage is not to bee allowed of: but an honest occasion of impolluted marriage.

Quest. 7. *What is to bee thought of Stage Playes?*

26. *A.* Such stage playes as are now in use, are utterly to be condemned?

27. *A.* 1. They consist in the lively representation of vices and wickednesses. And if it bee not lawfull to name such vices without detestation, *Ephes.* 5. 3. then certainely much lesse may it bee allowed, that the same should bee expressed to the life by gestures.

28. *A.* 2. In the representation of such wickednesses, the actours doe not onely put on the resemblance of them, (which all Christians ought to abstaine from 1 *Thess.* 5. 22.) But they compose themselves with great care, that they as well conceive them internally, as expresse such manners externally. Whence it is by exercising themselves to it, they dispose themselves to the same vices, whence they become ready and prone to execute them without shame. For experience teacheth, that some by acting of playes, have put on such indecent habits and gestures, as they could not put them of againe in a long time.

29. *A.* 3. Some vices are so represented as they are also really done, such are idle talke, ribaldry, vaine cursings, execrations, and the like.

30. *A.* 4. Either Women are brought upon the stage to represent wantonnes with impudency (who ought even in the Church to keepe silence, 1 *Cor.* 14. 34. or to bee vailed, 1 *Cor.* 11. 10.) or men for to please, put on Womens apparell, face, and gesture; which is repugnant to the word of God, *Deut.* 22. 5. and is a great kindling of wantonnes, as also it giveth occasion, and leadeth the right way to those beastlinesses which are against nature, *Rom.* 1. 27.

31. *A.* 5. Both Actours and Spectatours seeke delight in those things, of which they ought to bee ashamed, *Rom.* 6. 21.

32. *A.* 6. They

32. *A.* 6. They expose themselves to manifest hazard. For they which are most modest, can hardly avoid the tickling thoughts of unlawfull things, and others learne to doe that, which they were wont to heare and see without blushing. The wiser of the Ethnickes themselves, did observe this, amongst whom *Seneca*: *Nothing is more dangerous to good manners, then to set at a shew: for then vices creepe in more easily by pleasure.*

33. *A.* 7. If there bee any of so hard a breast, that they are not moved with such sights, yet they give scandall to others, who by their example are drawne into dangers, and sinnes.

34. *A.* 8. Great cost is vainely, and with hurt bestowed. For with the charges that are layed out upon one stage play, many poore may bee sustained some months.

35. *A.* 9. Stage-players by the Civill law are infamous. In the Primitive Church, they were excluded from the Ecclesiasticall communion.

36. *A.* 10. In time past, it was a solemne vow of all that were baptized: *I renounce the Devill, his pompes, shewes, and workes*, from whence *Salvian: de provid. l. 6.* doth thus discourse: *In all spectacles, there is a certaine apostacy of the faith, and a deadly prevarication from the Symbols, and heavenly Sacraments of it. For what is the first confession of Christians in saving baptisme? what else, but that they protest to renounce the Devill, his pompes, shewes, and workes? therefore spectacles, and pompes, according to our profession, are the workes of the Devill. How canst thou, ô Christian after baptisme follow shewes, which thou confessest to be the workes of the Devill? Thou hast once renounced the Devill, and his shewes: and by this thou must necessarily know, that wittingly, and upon knowledge, thou dost go againe to playes, thou returnest to the Devill. For thou hast renounced both together, and dost account one as good as the other, thou hast gone back to both. For thou savest, I renounce the Devill, his pompes, & the workes. What then? I doe believe (thou sayest) and find the Bathes. Therefore the Devill is first renounced, before God is believed in; because he*

which doth not renounce the Devill, doth not beleeve in God. And therefore hee which returneth to the Devill, leaveth God. The Devill is in his shewes and pompes: and by this, when wee returne to spectacles, wee leave the faith of CHRIST. So holy *Salvian* out of *Tertullian* (as it seemeth,) *de Spectac. cap. 4. & de Idolat. cap. 6.* where the like sayings are found. Those objections and limitations, which are brought by some Divines in favour of these playes, are of no moment.

It is objected. First, That stage playes are someway necessary. For seeing that recreation is necessary to man, and nothing doth recreate and delight more then such kind of sports, it followeth that they are necessary.

37. 11. *A.* 1. Lawfull recreations or sports, doe consist in things onely indifferent, which are neither a pointed or forbidden by God. For wee ought not to use forbidden things, and it is not lawfull to rest with Precepts. But it hath beene proved before that stage playes, doe consist in things forbidden.

Secondly, Those delights which either spring from things unlawfull, or which give an occasion to things unlawfull, are vitious, and deadly.

Thirdly, The too much inticings to carnall pleasures, ought to bee avoyded as suspected, and dangerous, as if they were snares: because they make the flesh wanton, and infect, and presse downe the mind. And truly, there is no other cause, why common stage players doe so much tickle the multitude, then that they are barked in all filthy pleasure by them, from the lively image of those lusts, which they love by any meanes to nourish, and stirre up in themselves.

It is objected. Secondly, That then is a manifold profit of these sports: because they helpe the understanding and memory in the knowledge of things: they promote the flight of vice, and love of vertue, and render both speech and manners more neat and civilized.

38. 12. *A.* 1. If these were meanes which brought so much profit, without doubt they would have some approbation in the word of God. But others, and not these

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meanes are allowed of in the word of God, by the uſe of which thoſe perfections ought to bee attained.

Secondly, Such meanes are wont to bee ſanctified to Chriſtians by the word and prayer, 1 *Tim.* 4. 5. But it is altogether unheard of, and ſtrange to the nature of theſe ſports, that any one ſhould prepare himſelfe by prayer to the uſe of them.

Thirdly, Experience of all ages ſheweth, and the manner of ſtage players doe proclaime it, that the underſtanding and memory are polluted by ſuch ſports, vices promoted, and vertues extinguiſhed.

It is objected. Thirdly, That thoſe ſports may have an honeſt end, a laudable ſubject, as a hiſtory of the Bible, and honeſt actours, free from all lightneſſe and ſcurrility.

39. 13. *A.* 1. When the end of the deed is diſhoneſt, it cannot bee made honeſt by the intention of the doer.

Secondly, If choyce of the two were to bee granted, it ſeemeth more ſufferable that prophane rather, than ſacred ſtories ſhould bee acted by players. For the Majeſty of the word of God, which ought to bee heard, and thought on with feare and trembling, is debaſed, ſpoiled, and abuſed in an unworthy manner, if it bee turned into a matter of ſport.

Thirdly, If lightneſſe and ſcurrility bee taken from the ſceane, the common ſtage it ſelfe is likewiſe taken away: becauſe it will bee deſtitute of actours and ſpectatours. The Heathen Philoſopher obſerved this of old, *Tuſc. Queſt. l. 4. Poetry, the moſt famous Correctreſſe of life, which thinkes it fit, that the lover of vices, and authour of levity, ſhould bee placed in the Counſell of the Gods. I ſpeake of Comedy, which except, wee did allow of theſe offences, would not bee at all.*

Chap. XL.

Of the Mosaicall *Lawes, belonging to the 7. Commandement.*

1. THere were some lawes appendixes to this Commandment, which were permissive onely, by which a deed was not plainely allowed off, or made indifferent, or lawfull, but onely left free from the legall punishment. Of this kind was the law of putting away a wife, which was not an adultéresse, but was odious for some uncleanesse, *Deut.* 24. 1. *Matth.* 19. 7. 8. Of this kind was the law of searching out the truth in case of jealousie, *Num.* 5. 14. To this kind also ought those lawes, at least in part, to bee referred, which suppose *Polygamy: Such was that which denied the transferring of the right of primogeniture from the Sonne of the hated wife, to the Sonne of the beloved, Deut.* 21. 15.

2. Some Lawes were definitive, but yet proper to that people, and had partly a judiciall, partly a ceremoniall consideration.

3. Such was the Law of taking ones brothers wife, *Deut.* 25. 5. whether the brother of both sides to the deceased, and brother in Law to the Widdow bee understood, (yet with the exception of the Law, *Lev.* 19. 16.) which is the most received opinion: or whether the next of kinne, which could marry the Widdow according to the law, which is *Calvins* expositon, and not improbable.

4. Such was the Law concerning a Daughter which was an Heyresse, who is commanded to marry in her Fathers tribe, least the hæreditance with her, should passe from one tribe to another, *Num.* 36. 8.

5. Such was the Law of not taking a stranger to Wife, not that it was denied the people of God to take Wives which were Idolatresses, *Deut.* 7. 3. but because the marriages at lest with some Nations then contracted, and consumated

ſumated were diſannulled, *Eſa.* 9. 1. and 10. 10. 11. For the Apoſtle under the new Teſtament, teacheth the contrary, 1 *Cor.* 7. 2. 3.

6. Such was the law of the Prieſts marriage, *Lev.* 21. 13. and of the burning alive the Daughter of a Prieſt for fornication, *Lev.* 21 9.

7. The æquity of ſuch Lawes, is onely from particular and morall right.

8. But other Lawes concerning marriage, which neither depend on the permiſſion, or ſpeciall condition of the Iewes, but flowes from the nature of the thing it ſelfe, according to their ſubſtance, are of the common and morall right.

9. Such is the law of adultery committed with another mans Wife, by killing both, *Deut.* 22. 22. There was no more derogated from this law, becauſe CHRIST would not condemne the Adultereſſe, *Joh.* 8. 11. then was derogated from the juſtice and æquity of parting the goods of the family, when CHRIST would not divide the inheritance betwixt the brothers, *Luc.* 12. 14.

CHAP. XLI.

Præcept. 8.

Of the Dominion of externall things.

Queſt. 1. *WHo are properly the Lords of things?*

1. *A.* 1. God is the onely abſolute Lord of all things, for whereas hee is the Creatour and Governour of all, hee is the ſole Lord of the nature of things, when man is Lord onely of the uſe of them: and in the uſe it ſelfe, man is ſubjected to the will of God. When God uſeth all things as it pleaſeth him.

2. *A.* 5. It ſeemes, Angels have not the Dominion of bodily things: becauſe wee no where read, that power was given to Angels: neither is ther any uſe of bodily things attri-

attributed to them, except Ministeriall by Divine dispensation to execute the will of the Lord.

3. *A.* 3. Brute beasts have not properly Dominion over those things which they use: because that which is right and just is onely metaphorically found in beasts, and not properly.

4. *A.* 4. Man hath the proper Dominion of those things, which are subjected to his power, *Gen.* 1. *Psal.* 8. Because hee hath the ability, as farre as God permits, to apply those things to his owne use.

5. *A.* 5. Among men which live bodily lives, there is none, but hath power over his proper bodily things, in what age, state, or condition soever they bee.

6. *A.* 6. Children, and mad men, although for want of reason, they have not the next actuall power of using things, yet they have a radicall power, because they are men, *Gal.* 4.

7. *A.* 7. Infidels and wicked men, although by right, they are liable to bee deprived of this power, being destitute of that more eminent title, which the faithfull in CHRIST have obtained: yet, because the sentence of the law against them, is not commanded to bee executed, and some Dominion of bodily things in this life, is due from God to humane nature, being it is annexed by the law and order of nature; therefore they have a lawfull and free use of those temporall things.

Quest. 2. *Whether or no, and which way was the division of Dominions lawfull?*

8. *A.* 1. The division of things was both just, and necessary: First, To avoid contentions, *Gen.* 13. Secondly, That those things being in parts, should bee more diligently employed. Thirdly, That they might more orderly bee handled.

9. *A.* 2. That division is founded, not onely on humane, but also on naturall and divine right. For although the law of nature doth not from the beginning immediately command this division, yet it dictates, that division to bee necessary, by reason of the multiplication of mankind, and the prevailing of iniquity, to the more peacefull and quiet

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ſeeding of things. And this was alwayes in the Law of nature, which wee obſerve at an ordinary table, or feaſt, that although the diſhes bee ſet in common, yet thoſe pieces which others have cut, no man ought to take to himſelfe without their leave, who firſt had them.

Queſt. 3. *Whether true Dominion according to the Court of Conſcience may be founded on the civill law alone, or the Divine law alone, or on both?*

10. *A.* 1. The Conſcience in all things, ought to looke back on the judgement of God. Vnleſſe therefore, the title of Dominion is manifeſt to bee lawfull, and true by the law publiſhed by God either in nature, or in his word, it cannot ſtand in the Court of Conſcience.

11 *A.* 2. Properly it doth conſider onely the judgement of God, becauſe it is not ſubject to a humane Court. If therefore, it ſhall plainely appeare, that the title is of force, either in the law of nature, or in the Divine law, it gives true Dominion according to the Court of Conſcience, although it bee diſannulled in the Civill law.

12. *A.* 3. Hence it is, that hee hath juſt and true Dominion, which poſſeſſeth any thing by a contract, which otherwiſe is lawfull, and right, but onely for the want of ſome ceremony, or formality, which the civill law preſcribes to a contract, in the humane Court is diſannulled, or to bee diſannulled.

13. *A.* 4. So alſo Dominion is transferred in the Court of Conſcience, by a will which is not formall; (*ideſt*,) which wants a certaine number of witneſſes, the Notary, &c. This formality is therefore onely preſcribed in the Civill lawes, to prevent deceit, and conſening, which are often uſed in ſuch contracts: but when the intents of thoſe that made theſe contracts doth manifeſtly appeare, that reaſon ceaſeth, as alſo the force of the Civill law doth ceaſe; For when the cauſe is taken away, the effect alſo is taken away.

14. *A.* 5. The ſentence of a Iudge which diſannuls ſuch a contract, is founded on a preſumption of deceit: but that falſe preſumption takes no place in the Court of his Conſcience, that knowes the contrary.

15. *A.* 6. By the consent of all, the obligation of the law of nature is introduced by these contracts which are not formall, because they are made out of free will, upon deliberate Counsell. But the Civill law cannot abrogate the law of nature, *Ergo*,

16. *A.* 7. The intention of the Civill law, in disannulling such contracts, is onely not to helpe them in the externall Court, or give sentence on their sides, because of the Common good. Howsoever, all obligation which ariseth from the law of nature is left.

17. *A.* 8. The Civill law it selfe in some cases, (as in a Souldiers will, &c.) Doth admit of this naturall obligation although it want those formalities. Therefore it doth acknowledge, that these contracts in themselves, are of force in the Court of Conscience.

18. *A.* 9. Therefore hee, in whose favour the law disannulleth such a contract, cannot (with a safe Conscience) plead against it before a Iudge, or require that it may bee declared, nullified, or of no force, if hee knowes the truth of it.

19. *A.* 10. Hence also the possession of anothers goods, the Lord thereof being unwilling, although it bee continued so long as the lawes require to prescription, doth not conferre the Dominion to the possessour in the Court of Conscience.

20. *A.* 11. If the possession bee by deceitfull dealing, (*id est*,) if the Possessour knowes, or thinkes the thing possessed not to bee his, but anothers, it is a sinne against the law of nature, and therefore cannot establish the right of Dominion. And those lawes, which allow so much power to such kind of possessions, tend to the destruction of the Common-wealth, in that they nourish heavy sinnes in detaining other mens goods against Conscience: and also allow theives the Dominion of stolen goods, onely for delay of restitution, which is manifestly wicked.

21. *A.* 12. The possession of *bonæ fidei*, by upright dealing hath nothing which is not in the possession *malæ fidei*, except it bee the false opinion of the Possessour, that the

the thing in his owne. But this opinion cannot in the Court of Conſcience bring a juſt title of Dominion: eſpecially after it is taken away by the manifeſtation of the truth, and the contrary knowledge hath place, by which hee knowes the thing, which hee poſſeſsed was anothers.

22. *A.* 13. No juſt cauſe can bee brought, why preſcription *bonæ fidei* ſhould transferre Dominion. Three reaſons are wont to bee alleaged:

Firſt, That the Dominion of things ſhould not bee uncertaine.

Secondly, That contention ſhould not bee infinite.

Thirdly, That the negligence and ſloath of men in regaining their goods might bee puniſhed:

But firſt, All theſe reaſons are as well for the poſſeſſion *malæ fidei*, by deceitfull dealing, as for that which *bonæ fidei*, hath upright dealing joyned with it.

Secondly, The firſt and ſecond reaſon doe not belong to the Court of Conſcience, but to the externall onely, where perhaps for thoſe reaſons, the action may bee denied to the true owner, when the time is runne out which is ſet downe by the law.

Thirdly, The third reaſon is not ſufficient: becauſe every negligence of the owner in re-obtaining his goods deſerves not ſo great a puniſhment. Neither in truth is the law of Preſcription properly pœnall, for then the former Maſter ſhould not looſe his Dominion, or the Preſcriber get it before the ſentence is given. Neither can groſſe and ſupine negligence bee eaſily proved, onely by the ſpace of time.

Fourthly, Affected ignorance and voluntary negligence in finding out the truth, which excludes upright dealing, is alwayes preſumed of him that detaines another mans goods, eſpecially if hee were the authour, taking it into his poſſeſſion.

23. *A.* 14. Hence alſo the detaining of goods loſt by ſhipwrack, doth not conferre a juſt title of Dominion on the detainer.

For firſt, It is moſt cruell and ſavage injuſtice to ſpoile

the ſpoiled, and to encreaſe the miſery of the miſerable.

Secondly, It is moſt repugnant to charity, for where ſingular pitty and reliefe is required, there to adde affliction to the afflicted, is to goe poſitively oppoſite againſt charity. And it is all one, as if a traveller, which hath fallen into the hands of robbers, and beene rifled of all his goods, yet let goe alive with his horſe, and cloake (bound nevertheleſſe,) ſhould by the Lord of the Soile bee kept bound, and by him bee ſpoiled of thoſe goods which were left, his horſe and cloathes.

24. *A.* 15. The detaining of goods loſt by ſhipwrack, hath no colour of right of force enough for Dominion, except that which ariſes from the poſſeſſion of goods forſaken, which become the firſt Poſſeſſours. But goods which by ſhipwrack, are caſt into the water, are not therefore to bee accounted as forſaken. For things become forſaken either by the expreſſe act, of the former owner, or by æquivalent conjectures, as when knowing and willingly hee utterly neglects and permits thoſe things, which were his to bee ceaſed on by others. But hee which unwilling ſuffers ſhipwrack, doth no more abandon thoſe goods which eſcape, either expreſſely or tacitely, then he, who by reaſon of fire or ruine, ſuffers his goods to bee carried out of his houſe. Such goods are not out of the power of the owner *de jure*, but *de facto*. They doe not want a Maſter, and therefore the Dominion of them cannot bee acquired, by the bare finding, or detaining of them.

25. *A.* 16. The Civill lawes themſelves condemnes this detention. For ſo *Conſtantine Cod. lib.* 2. *Tit.* 5. *If at any time a ſhip is driven by wrack on the ſhore, or ſhall touch at any land, let it belong to the owners, my Exchequer ſhall not interpoſe; For what right hath the Exchequer in anothers calamity, that it ſhould ſeeke advantage in ſo lamentable a miſchance?* And if the publique Exchequer will not appropriate ſhipwrackt goods, much leſſe ought it to bee done by private men. *Cajetan* therefore ſayes rightly *in ſum.* 5. *furtum. Shipwrackt goods, which according to the lawes of ſome ſhoares are confiſcated, therefore, becauſe*

they

they are shipwrackt, I know not by what justice are detained, except by that which addes affliction to the afflicted. There is no reason, that any one should gaine by shipwracks, unlesse it bee that wages is due to those, by whose labour and industry the goods are delivered, and preserved.

CHAP. XLII.

Of Contracts.

Quest. 1. *What law is there of the efficient cause of contracts?*

1. *A.* 1. To a lawfull Contract, first are required Persons fit to a Contract, (*id est*,) they which have the administration of their owne goods, or power to oblige themselves in such things, *Act.* 5. 4.

2. *A.* 2. Hence Infants, mad-men, and prodigals are not fit to make a Contract: and under that title their Contracts by the Civill law, are deservedly accounted nullities.

3. *A.* 3. Those that are under age, and are come to the perfect use of reason, although they have as yet overseers, if on mature counsell they doe bargaine, that Contract considered in it selfe, according to the Court of Conscience, seemes to bee of force. Whence the Lawyers teach, that those being under age, which Contract without the authority of their Guardians, although they are not obliged by the Civill law, yet by the naturall they are.

4. *A.* 4. In the second place is required, either the formall, or virtuall consent of the Contracters, and that with three conditions: That first, It bee free, at least so farre as one is bound freely to will and agree, although he will not in an illicite act. Secondly, Promissive, (*id est*,) with a mind to bee obliged to those lawes of that Contract which is made. Thirdly, Expressed by some outward signe.

5. *A.* 5. From the first condition it followes, that the consent which is wrested by extreame feare, is not sufficient for a firme Contract.

6. *A.* 3. Yet this must bee so understood: First, That the feare is inferred to that end onely that consent might bee forced. For if it should bee inducted for another end, and hee which is afraid to avoid that evill should make a contract, that contract will bee of force: as if one being taken by a theife, should promise a summe of money to bee freed, that feare was not the cause, but the occasion onely of the contract.

Secondly, The feare must bee brought on unjustly. For if one out of feare of punishment established by the lawes, should bargaine with him, to whom hee hath done an injury, such a bargaine cannot bee disannulled.

7. *A.* 7. From the second condition it followes, that promise which is drawne out by guile, or given out of errour, or is so imperfect, that it containes not an intention of obliging, doth not properly make a contract. Howsoever if one being deceived with anothers words to his owne losse, taking those for a promise, hee is bound to performe what hee promised in that way of speaking, lest he should bee a cause of dammage which would follow.

8. *A.* 8. From the third condition it followes, that an internall promise made to a man doth not bind; the reason is, because the internall acts, are not fit instruments of conveighing our meanings and consents to others.

Quest. 2. *What law is there concerning the matter, about which contracts are versed?*

9. *A.* 1. Lawfull contracts are not properly exercised, but about lawfull things, the reason is:

First, Because in every contract, consent is given: but consent to an unlawfull thing is sinne.

Secondly, Contract in it selfe hath the force of promise: but it is not lawfull to promise, what is not lawfull to performe.

Thirdly, From a contract an obligation doth arise; but no obligation can bee lawfull which obligeth to sinne, because under that very title it is repugnant to the obligation of the Divine law.

10. *A.* 2. Hence a contract or bargaine for any dishoneſt thing, is also it selfe dishoneſt as a bargaine for mur-

der,

der, or whore-dome, &c. The reason is, because such bargaines are ordained to dishonesty as their end, and therefore are of the same nature with the end it selfe, that is dishonest. But if it bee asked, if after the dishonest action committed, the contract obligeth him which promised, or if it bee lawfull to receive the hire bargained for in consideration of the danger, labour, and losse, which was joyned with the dishonesty, it may bee probably answered, that the promiser is obliged, but it will hardly stand with true repentance, if the other party doe receive it, *Matth.* 27. 3. 4.

11. *A.* 3. Contracts of buying, and selling, and those which are of the same nature, have no place in some things: not because they are not lawfull or good in themselves, but because they are so good that they cannot bee valewed at a price.

12. *A.* 4. Hence it is a sinne of Simony, to buy or sell, or any way change a holy and Spirituall, for a Temporall; the reason is,

First, Because holy things ought to bee used as holy, not polluted, and profaned, which then they are, when they are brought downe, as Worldly things, into Temporall contracts, being it is against the Religion and reverence, which is due to holy things.

Secondly, Because it is injustice to sell those things, which are to bee bestowed on free cost, *Matth.* 10. 8.

13. *A.* 5. This sinne is extended not onely to supernaturall gifts, (which yet was the sinne of *Simon Magus*, from whom it tooke it's name,) But also first, To the causes of such gifts, as the Sacraments and the like. Secondly, To things annexed to such gifts, as they are such. Such are all those, which are so adjoyned to the Spirituall function and office, either as they goe before, accompany, or follow after it, that they can no wayes bee separated from it.

14. *A.* 6. Hence, not onely those are guilty of *Simony*, which buy or sell those things which directly belong to the election, ordination, or vocation of Ecclesiasticall Ministers, but all such, as in order to that calling, buy or sell those things

things, which are ſet apart for the maintaining of Miniſters, which uſually are called benefices.

15. *A.* 7. Such Simoniacall bargaines, not onely conſiſts in money, but in all thoſe things, which can bee valewed, and rated with money, or hath the like nature with it, in reſpect to ſpirituall things. Hence a Simoniacall gift is not abſurdly divided, into a gift from the hand, a gift from the tongue, and a gift from obſervance. A gift from the hand is money, or that, which is of the ſame valew with it. By the gift from the tongue are underſtood prayers, prayſes, entreaties, flatteries, if they have the power of obtaining Spirituall things. By the gift from obſervance, is underſtood ſome Temporall deed, which induceth the beſtowing of Spirituall, as payment of a debt, whether the bargaine bee expreſsed, or tacitely underſtood.

16. *A.* 8. To intend onely ſuch donations or receivings, although it conſiſts in one party alone, yet it is a kind of degree of this ſinne, and ſo it is not ill called Mentall Simony, and by ſome Confidentiall, as it is diſtinguiſhed, from conventionall, and reall.

17. *A.* 9. That which is given to the ſuſtentation of thoſe, which are the helpers, and Miniſters of Spirituall things, hath no kind of Simony in it. That alſo hath a place here which is ſaid of the reward of Phyſitians, and Schoolemaſters: *Wee doe not pay them the price of the thing, but their worke, becauſe they ſerve, and being called from their owne affaires, they attend ours. They doe not receive the reward of their deſert, but employment.*

18. *A.* 10. Neither is it properly Simony, when ſomewhat is given out of meere gratitude, not by any agreement tacite, or expreſsed, direct, or indirect. Neither if any thing is given by him, which hath a certaine and undoubted right to the Spirituall function, for the avoyding of unjuſt troubles. Howſoever in theſe wee muſt beware of deceit, and the very appearance of evill is to bee avoyded.

19. *A.* 11. And although there is not in every reſpect a parity, yet there is ſome ſimilitude, and proportion betwixt

betwixt things ſacred and publique offices, which have the power of juriſdiction. For the ſale of ſuch offices, hath a diſhoneſt corruptneſſe, which thwarts the nature of them. For as it is repugnant to the act of juriſdiction, that it ſhould bee ſaleable, ſo is it alſo to the power of exerciſing that act. Neither indeed, hath the Prince himſelfe Dominion over the offices of jurisdiction, but onely adminiſtration. There are alſo ſo many evils which ſpring from this kind of traffick, that it is had in deteſtation with all ingenuous men.

Queſt. 3. *What law is there conserning the forme of Contracts?*

20. *A.* 1. The externall forme is not the ſame ſet and determinated by any law, either naturall, divine, or civill. For it may conſiſt in any declaration of mutuall conſent whatſoever, whether it bee done by words, or geſtures, or writing, or the delivery of the thing it ſelfe. Therefore, although that forme hath power of obliging, yet becauſe it is not of force in it ſelfe, but as it hath relation to the internall Court, for that cauſe it doth the leſſe belong to the internall Court of Conſcience.

21. *A.* 2. The internall forme of a lawfull Contract, is upright dealing, by which one doth ſincerely intend to oblige himſelfe to the performance, of that which hee profeſſeth, and afterwards to performe it as much, as in him lieth. The reaſon is, becauſe a Contract includes a promiſſive conſent. Now a promiſe is a teſtimony, by which one binds his faith to deale uprightly with another in the performance of this or that; and therefore the forme doth require internall, and eſſentiall the upright dealing of the Contracter, to bee true, and ſincere.

22. *A.* 3. Hence that diviſion of Contracts; by which ſome are ſaid to bee according to upright meaning, others to bee according to the ſtrictneſſe of the law, is not accurate, and hath not place either in the Court of Conſcience, or before God. For upright meaning is required in all Contracts, and becauſe the chiefeſt part of the nature of Contracts doth conſiſt in that, the judgement as farre as it can appeare, is to bee given out of that, and according

to it. Therefore in all Contracts, wee ſhould proceed according to right, and good, not the letters, or extreame rigour of the law, in which oftentimes the moſt extreame injury is found.

23. *A.* 4. Sometimes not to ſtand to promiſes, is not repugnant to honeſt meaning; to wit, when the promiſe leaves off to bind;

As firſt, If the thing promiſed becomes unprofitable, unlawfull, or impoſſible.

Secondly, If the ſtate of the things and perſons is ſo changed, that in the judgement of wiſemen, the promiſer is thought, that hee would not have comprehended ſuch an event.

Thirdly, If the other party, in whoſe favour the thing was promiſed, ſhould remit it.

Fourthly, If hee which promiſed on the other ſide, will not fulfill his promiſe.

Fiftly, If any thing bee promiſed for that cauſe, which afterwards is found not to bee in it.

24. *A.* 5. Repugnant to honeſt meaning is diſſimulation; that is, craftineſse, ſubtlety, fraud, cheating, plots or contrivements either in words, or deeds, applied to the deceiving or circumventing anothers. 1 *Theſſal.* 4. 6. 1 *Cor.* 6. 8. It is uſually called evill craft, that it may bee diſtinguiſhed from an honeſt devile, by which one is willingly cheated into right reaſon.

25. *A.* 6. It is repugnant to honeſt meaning, in as much, as it takes away the cleare intention of performing, that which was pretended, and ſeemed to bee promiſed.

26. *A.* 7. This guile, if it bee about the ſubſtance of a thing, as if one ſhould ſell glaſse for a pearle, the Contract in its owne nature is made voyd, becauſe in ſuch a Contract the conſent is wanting. For hee which would buy a pearle, meanes not glaſse.

27. *A.* 8. Alike is the nature of evill guile, which yeeldeth the chiefe cauſe to a Contract, although it meddles not with the ſubſtance of the thing, as if one ſhould perſwade his chapman to buy a pearle for that reaſon, onely that before

fore it was his Fathers, who otherwise would not have bought it. For such a Contract is made voyd or to bee made voyd, because hee which was brought in by guile to bargaine, suffers injury in the Contract; and therefore is fully to bee satisfied by the undoing of the Contract.

28. *A.* 9. When this guile lights onely on the Contract, and is about it's accidents: as if one should bee deceived in the goodnesse of a thing, and is brought in by deceit, not that hee should buy, but that hee should buy for more then its value; it doth not make the Contract utterly voyd, or altogether to bee made voyd: howsoever hee which deceives is bound in Conscience, to recompence the others dammage according to æquity.

29. *A.* 10. Of this kind is that deceit, when the seller conceales from the buyer some hidden fault of the thing sold, which bringeth dammage or losse to the buyer.

30. *A.* 11. To this also belongs, if the seller knowing that in short time, there will bee great store of such wares, by which occasion the price will bee diminished, and hee shall suffer great losse which shall buy before at the current price, will neither foretell that to the buyer, or abate the price: or also if the buyer knowes that in short time, there will be great store of buyers, and scarsity of wares, by which the prises of things will bee encreased, and the seller brought into poverty by selling at the usuall rate. For in such cases wee are bound, at least by the law of charity, to foresee for our neighbours good, as long as it may bee done without any great losse to us.

31. *A.* 12. Those Civill lawes which confirme a Contract made by circumvention, so it bee under halfe of the just price, are permissive onely to diminish strifes, and doe not justifie the Contract, but leave it to bee judged in the Court of Conscience, by the law of nature, and the Divine law.

32. *A.* 13. That fault also is opposed to honest dealing, which consists in the inconsiderate omission of that diligence, which might and should have beene added to the fulfilling of the Contract. It differs from deceit, because

deceit properly is used wittingly, and on set purpose: but this fault proceeds from not heeding, or inconsideration without set purpose or intent. It is repugnant to honest dealing, not because it doth simply exclude sincere intent, but because it doth shew, that diligent and due care of performance was wanting. Therefore it is rightly called by the Apostle *lightnesse*, 2 *Cor.* 1.17.

33. *A.* 14. This fault is divided into open, slight, & slightest. The open fault, is the omission of that diligence, which men in the like case ordinarily apply, as if one should leave a borrowed booke in some open place from whence it may bee taken away. A slight fault is the omission of that diligence, which diligent men of the like case commonly use, as if one should leave a thing entrusted of great value in an unlockt Chamber, from whence it may bee taken away. The slightest fault, is the omission of that diligence, which the most diligent in the like case are wont to adde, as if hee should leave that thing entrusted, and thinke the doore lockt, and yet doth not certainely know.

34. *A.* 15. From the open fault, all Contracters are held guilty of the dammage, which shall thence ensue. Because common diligence is contained in the obligation of every promise, and the omission of it, is manifestly repugnant to honest dealing. Whence it is, that this open fault is wont to bee ranked almost in the same place, and order, with evill guile.

35. *A.* 16. From the slight, or slightest fault, they are bound so farre, as either the nature of the Contract, or the agreement of the parties require, or also so farre as humane lawes out of equity have established.

Quest. 4. *What law is there concerning the end of Contracts?*

36. *A.* 1. The end of a Contract, ought alwayes to bee some good. For neither obligation, promise, or consent, ought to tend to evill.

37. *A.* 2. Contracts ought chiefely to bee for the good of the parties. For they are employed about their goods, and not other mens. For no man can bargaine about those goods, which are not in his owne power.

38. *A.* 3. Some

38. *A.* 3. Some Contracts are for the good of the giver onely, as a thing entrusted, a command. Others for the good of the receivers onely as a gift, a free lone. Others for the good of both, as buying, letting out, partnership, pawnes, exchange, &c. But this difference although it properly depends on the nature of the Contracts themselves, yet upon the agreement of the parties it may bee changed, and many ends mixed together, as a thing entrusted may bee sometimes for the good of him, which is entrusted, and a free lone for the good also of the lender.

39. *A.* 4. To seeke ones owne good onely in that Contract, which in its nature tends to the good of another, or of both sides savours of fraud, and oftentimes is repugnant to justice, but alwayes to Christian charity.

Quest. *What is the effect of Contracts?*

40. *A.* 1. The effect of every lawfull Contract, is the bond of obligation to performe that, to which it hath consented.

First, Because every one is bound to stand to that, which hee hath lawfully promised.

Secondly, Because from promise, and the acceptation of it, the other party hath gained right and power of demanding the promise. Whence it is, that no Contract can bee broken, the party to whom it is availeable being unwilling.

41. *A.* 2. This obligation, because it is not extended beyond upright meaning, doth therefore sometimes cease upon a meere chance, or an unthought of event which happens without the fault of the obliged, seeing it could not bee hindered by humane providence.

42. *A.* 3. But although, regularly and according to the nature of the thing it selfe, no man is bound by a casuall chance, which comes betweene without his fault: yet hee may bee bound to such chance by some particular agreement, because such an obligation can bee valewed at a certaine price.

Chap. XLIII.

Of the proportion of prises in Contracts of selling, buying, letting out, hyring, and in those, which are of the same nature.

Quest. 1. *What rules are to bee observed in setting a iust price in such Contracts?*

1. *A.* 1. That rule is chiefest, which is delivered by the holy Ghost, *Prov.* 20. 14. That the buyer, to abate the price, should not deceitfully take any thing away from the wares, which are to bee bought: or the seller, to augment the price, should not amplifie against his conscience the worth of his wares. For to bee willing to buy cheape, and sell deare, is (as *Augustine* observes) common, but yet a common sinne, except it is bounded within a certaine measure and limits.

2. *A.* 2. The publique authority is to bee observed in those things, whose price is appointed by the Magistrate, which happens in many places concerning those things, which most necessarily belong to foode. For that is alwayes presumed just and æquall in such things of common use, (except the contrary bee manifest,) which is allowed of by the community. Yet here it is to bee observed, that because in things necessary to life, the price is usually rated according to the bigneſse, for the buyers sake, yet notwithstanding, the price may bee brought lower, though not augmented.

3. *A.* 3. The common rate of the market, and of wise and good men is to bee followed. For this rate hath the force of a racite law, and excludes the danger of any deceit to the dammage of another. In this sense may bee admitted that rule, which is approved in the Civill law, and the manners of men: that that price is just, if the thing bee sold for so much, as it can bee sold for: or, every saileable thing is worth so much, as it can bee sold for: that

is,

is, as it can bee sold for commonly, not out of any affection, or for the profit of this or that man.

4. *A.* 4. Where no publique rating, or common valew can have any place, there the price is to bee set, (yet without fraud) according to the judgement of understanding men, all circumstances being duly considered. For a more certaine law in many things cannot bee had to direct bargaines.

5. *A.* 5. That difference is to bee noted in the observing of these rules: that the lawfull price which is appointed by publique authority, is indivisible, so that it cannot the least way bee augmented by the seller: but the naturall price which is set either by common valuation, or the agreement of parties, hath its latitude, within which upon occasion it may bee altered. Hence a threefold just price useth to bee assigned, one is called rigid, or the uttermost, according to the terme of magnitude: another mild, lowest, easie, sweet, according to the terme of parvity. And the third meane, or moderate, as it receeds from either extreame.

Quest. 2. *Whether there bee any just causes of varying the just price?*

Ans. There are many causes given.

6. *A.* 1. The first cause is fetcht from the consideration of the office of a Merchant, for it is valuable at a price, that hee spends his time, care, and thoughts in getting, preserving, and conveighing things, and also that hee hires servants: insomuch, that if Merchants were wanting, the Common-wealth must necessarily provide publique Ministers to dos those things. Hence the same thing is valued at a greater rate with Merchants, then with other private men. Yet Merchants must not reckon all their charges they have laid out: For it may oftentimes fall out, that so much labour is employed, and so great expenses bestowed in an unprofitable and unnecessary thing, and therefore the common rate is to bee followed.

7. *A.* 2. Hence, those rules are deceitfull, by which Merchants use to justifie themselves, in exacting a greater price for their wares: to wit, that they bought those wares

for

for so much, that they spent so much in procuring them. For it may happen, that a Merchant may sell cheaper then hee bought, and yet sell unjustly: either because hee bought it foolishly, or afterwards the rate of things is changed.

8. *A.* 3. The second cause is brought from the manner of selling: from whence manifold variety may follow in augmenting or diminishing the price.

9. *A.* 4. When the ware seekes out a chapman, it makes the just price of a thing to abate, according to the common proverbe, proffered wares stinke. The reason used to bee given, is, because in that manner of selling, a scarsity of buyers is presumed, by which the common valew is diminished: but that reason doth not seeme sufficient in conscience for any notable diminution of the price, except that also happen, that the thing which is so sold, is little profitable to the buyer, or such, that hee would not have bought it but upon such an occasion, or that hee buyes not so much for his owne, as the sellers sake.

10. *A.* 5. From this rule it often happens, that goods which are at open sale, or by the voyce of the publique cryer, bare lesse price, then otherwise they use.

11. *A.* 6. When Chapmen seeke wares. For then the store of buyers augments the common valew, and so is a just cause of augmenting the price.

12. *A.* 7. When one sels a great quantity of things together, and not by parcels: this manner of selling diminisheth the price, because it diminisheth the number of buyers, and also the power of detriment, or danger of losse, which might ensue upon occasion of selling it after.

13. *A.* 8. When one sels by parcels: this manner may justly augment the just price of things: because there is more labour in selling, and more care in keeping, and dividing the wares.

14. *A.* 9. The third cause is, if the seller by selling, shall suffer some particular discommodity, although that discommodity consists onely in the privation of some honour, or particular delight. For then the seller may exact somewhat

ſomewhat more then the thing is worth in it ſelfe, and the price by accident will bee juſt: becauſe naturall æquity requires that the ſeller, being hee is Lord of his owne things, ſhould keepe himſelfe harmleſſe.

15. *A.* 10. But this is lawfull onely then, when the buyer ſollicites the ſeller, that hee would ſell that thing, which otherwiſe hee was not about to ſell. For if the ſeller freely offer himſelfe to the buyer, then the buyer is not the cauſe, that hee is deprived of his owne commodity.

CHAP. XLIV.

Of Contracts by Vſury.

Queſt. 1. *WHat is Vſury?*

1. *A.* 1. Vſury by lending (in this matter of Contracts,) is wont to bee deſcribed, a gaine ſought from the lone of money by force of the lone it ſelfe.

2. *A.* 2. By gaine is underſtood the acquiſition of ſome commodity which is valuable with money, which was not mine. For if any one ſeeke onely friendſhip or good will, it is not Vſury; becauſe they are not of the number of thoſe things, which can bee æſtimated at a price. If alſo one by lending ſhould ſeeke to receive that which is due by vertue of a former contract, and obligation, it is not Vſury, for otherwiſe, hee would not receive his owne. But if one ſhould not ſeeke money, or wares, yet homage, or gifts, or the impoſition of ſome burden, it is rightly called gaine by Vſury, becauſe it is valuable at a price.

3. *A.* 3. It is ſaid by the force of the lone it ſelf, to exclude that gaine which may bee received by ſome other title, as for recompence of emergent loſſe, or the ceaſing of gaine. The gaine of which kind is uſually called *intereſſe*, and is diſtinguiſhed from Vſury.

4. *A.* 4. This gaine is ſaid to bee *ſought*, not agreed upon,

upon: becauſe not onely *reall* Vſury, in which a Contract intercedes, but alſo *mentall*, which is in the intention of getting againe from the lone as a debt, may bee contained in this deſcription.

Queſt. 2. *Whether this kind of Vſury is lawfull?*

5. *A.* 1. Such Vſury which is commonly practiſed by Vſurers, and Bankers, is deſervedly condemned of all: becauſe it is a catching art, and no regard of charity or equity being had, layes in wait for other mens goods.

6. *A.* 2. But it cannot bee proved ſolidly by any naturall reaſon, that any Vſury whatſoever is generally, and abſolutely unlawfull.

7. *A.* 3. Not by their reaſon who ſay, all lones in their nature ought to bee of good will: For it cannot bee proved, that every lone with whatſoever circumſtances it bee cloathed, ought to bee freely beſtowed: and if this bee granted, nothing elſe will follow, but that, if the lone bee not *gratis*, it paſſeth into ſome Contract, either named or not named, ſimple or mixed.

8. *A.* 4. Not by theirs who alledge, that in thoſe things which conſume by uſe, the Dominion is not diſtinguiſhed from the uſe, and therefore nothing can bee taken for the uſe beyond the valew of the thing it ſelfe, or the Dominion of it. For it is anſwered, gaine is not taken ſimply for the uſe of the borrowed thing according to its ſubſtance, but according to the valew, or income which remaines after the ſubſtance is conſumed: and is oftentimes in things, which are not conſumed by uſe: as alſo for the office, and act of lending, from whence the borrower receives profit.

9. *A.* 5. Not by theirs who object, that money in its owne nature is barren. For although it bee barren in it ſelfe, yet it may eaſily bee changed into merchandiſe, which yeeld fruit; and the induſtry of the Vſer being added, it beſtowes its power to bring forth fruit.

10. *A.* 6. Neither laſtly by theirs who ſay in generall, that there is nothing in the lone, for which gaine may bee received. For there is the fruit of the income, or profit, which

which probably might be expected from the mony which is lent: and there is a burthen annexed to the privation of the money, by which all occaſion of placing it otherwiſe with encreaſe is omitted. For the vacation from uſing money by the ſame right may bee valued, as the vacation from labour, is *Exod.* 21. 19. ſeeing that, no leſſe then labour, or worke may bee employed for the benefit of the owner.

11. *A.* 7. It is confirmed by evident reaſon, that ſome Vſury is lawfull: becauſe no reall difference can bee ſhowne betwixt ſome Vſury, and other Contracts, which are allowed of by all, as for example, one is furniſhed with money to buy a farme, from whence he may receive the yeareIy profit of a hundred pound. Another deſires to have the ſame farme, yet is not furniſhed with ready money: if the firſt buy the farme, and rents it out for a hundred pound, no man will deny, but that hee hath done that which is juſt and right. But if hee give the money to the other to purchaſe the farme for himſelfe, and ſhall receive the ſame ſumme from him, ſubjecting himſelfe to the ſame perill, which hee ſhould have beene obnoxious to in the purchaſe for himſelfe, it is the ſame juſtice, and beſides there is ſomewhat added to him which payeth Vſury, by reaſon of the Dominion of that farme, which hee hath got by his purchaſe.

12. *A.* 8. The Scripture doth not take away altogether all Vſury;

But firſt, That which is exacted of the poore, who for urgent neceſſity, and his owne ſuſtentation borroweth, ſo that the prohibition is founded on the condition of the perſon, *Exod.* 22. 25. *Lev.* 25. 35. *Proverb.* 28. 8. *Ezech.* 18. 17.

Secondly, That which bites, and gnawes; that is, when the debt is exacted with rigour, and the dammage of the neighbour.

Thirdly, That, which is repugnant to charity, *Luc.* 6. 35.

Fourthly, And perhaps, that which by the politick law

was not lawfull to the Iewes to exercise among themselves, *Deut.* 23. 19.

13. *A.* 9. The Scripture doth seeme to imply, that some Vsury in its selfe is lawfull, when it did permit the Iewes to take Vsury of every stranger that was not poore, *Deut.* 23. 20. For if all Vsury was intrinsecally and in its owne nature evill, then the Iewes could not take Vsury of the gentiles without some grievous scandall, by which the gentiles might bee averted from the religion, and law of the Iewes, which admitted a thing unlawfull, as lawfull. Hither also it may bee referred, that it is most probable from that parable of the talents, *Matth.* 25. 27. that so usury of Bankers, was not onely in common use among the Iewes, but also not disallowed of by the Lord: because under that similitude hee requires a spirituall duty, without any insinuation of dislike, which in other parables hee did use to adde, which did set forth our duty by the disallowing the use, as *Luc.* 16. 8.

Quest. 3. *From what ground can the equity of gaine by the lending of money bee demonstrated?*

14. *A.* 1. The equity of it is manifest, of which none can doubt, if any one doth not bargaine, that a set summe, or returne shall bee precisely payd; but so puts out his money with some honest man, on whose faith hee doth rely, that hee will bee contented to receive some equall part of the fruit of the money according to the measure of Gods benediction towards the employer of the money. Of the putting out of money in this kind there can bee no question, if the danger of the principall bee commune also: For it is nothing else, but a contract of copartnership, both in gaine and dammage.

15. *A.* 2. Nothing is committed against equity, if the uncertaine gaine which will probably follow, bee sold for a moderate certainty.

16. *A.* 3. Neither is there any iniquity in that, if the contract bee made with equall conditions, that the whole danger of the principall should belong to him which employes the money. For it is nothing else, but a contract of assurance,

aſſurance, by which the danger of anothers thing, which may bee rated at a price, is undertaken for the price.

17. *A.* 4. It is not neceſſarily required, that a contract of this nature, bee done diſtinctly and expreſſely, but 'tis enough if it bee done implicitely, and out of a ſincere intention, as alſo according to the eſtimation of honeſt men, and ſuch as underſtand affaires of that ſort.

18. *A.* 5. When therefore all thoſe contracts, as all men confeſſe, ſeverally are lawfull, it neceſſarily followeth, that a contract mixt, and compounded of thoſe, (to wit,) of a contract of copartnerſhip, of aſſurance of the ſtock, and of the ſale of an uncertaine gaine for a certaine, is not ſimply and abſolutely to bee diſallowed.

Queſt. 4. *What things are to bee obſerved in the putting out of money, that ſinne may bee avoyded?*

19. *A.* 1. Firſt, Wee muſt beware, that nothing bee required beyond the principall, of thoſe which are poore.

20. *A.* 2. Wee muſt beware alſo leaſt the greedineſſe of gain any way hinder any of us, that thereby he doth leſſe helpe the needy by lending, or thoſe that are altogether poore, by ſimply giving, according to his abilities.

21. *A.* 3. Wee muſt beware all exceſſe, which to avoyd, it is moſt ſafe, that hee which puts out money, ſhould not exact all that, which is allowed by the lawes or received cuſtome, but containe himſelfe within that which is permitted.

22. *A.* 4. Conſideration is alwayes to bee had of him, with whom the buſines is, that the fruit of the mony return to him that lent it with the profit of the borrower, and not the loſſe. Hence extreame right cannot bee urged ſometimes without extreame injury; as if one ſhould ſuffer loſſe without his owne fault in the traffiquing with the money which was borrowed, it would bee inhumane to demand of him the encreaſe of the money, that is, to receive gaine from his loſſe. Naturall conſcience alſo ſeemeth to dictate this equity in letting, and hyring, as if either barrenneſſe, or any other calamity which happens, bee ſo much, that the hyrer ſuffers ſome notable dammage by the thing

hyred, the rent is to bee remitted to him by the lessour, either in whole, or according to the proportion of the losse.

23. *A.* 5. The rule of equity, and charity is alwayes to bee marked, and observed: that that onely bee taken, which every one in upright meaning being in such necessity, would have others take of him.

24. *A.* 6. Offences and calumnies, (to which this kind of contract is obnoxious, *Ier.* 15. 10.) ought as much as can bee, alwayes to bee avoyded.

Chap. XLV.

Of Contracts by wagers, lots, and gaming.

Quest. 1. *What is a wager?*

1. *A.* It is a contract, in which two contending about some truth, doe wager somewhat on both sides, from whence hee shall have reward that attaines the truth, and hee punished which doth not. Wee have an example in *Samsons* riddle, *Iud.* 14. 13. 14.

Quest. 2. *Are these kind of wagers lawfull?*

2. *A.* 1. The act of waging as it is considered in its selfe, is not plainely unjust: because onely the danger of one, is opposed to the danger of the other, which dangers sometimes may bee undergone, and interchanged.

3. *A.* 2. One may undergoe the hazard of a voluntary mulct to confirme his conjecture: and that mulct may deservedly bee required of the other, if so bee hee rashly trusts his owne conjecture.

4. *A.* 3. There may also bee a reward appointed betwixt two upon mutuall consent, on some doubtfull event, that from the hope of the reward, hee, or the other may bee stirred up to a laudable endeavour.

5. *A.* 4. Yet wagers are unlawfull; First, If they have an unlawfull condition, as if two strive betwixt themselves for this or that sinne; as who should overcome another in drinking,

drinking, or who ſhould carry himſelfe more boldly in this or that buſineſſe, which may bee diſalowable, &c.

Secondly, If it bee to the notorious loſſe of either party; for ſuch danger ought not to bee undergone in that contract, which ſerves neither to publique or private profit, and ſuch are common wagers. And that gaine is to bee accounted ſhamefull, which ariſeth from anothers loſſe. Hence that contract of *Samſons* riddle, was afterwards deſervedly condemned by the *Philiſtines* themſelves, becauſe it tended to the ſpoiling them of their inheritance, *Iud* 14.16.

6. *A.* 5. That revenew which is called an annuity, in which one gives a ſumme of money, that hee may receive a certaine ſtipend every yeare as long as hee liveth, is not to bee referred to the Contract by Wagers. For hee doth not promiſe, that hee will ſurvive, till the ſtipend overcome the principall, neither doth the other to the contrary. For ſuch a contract is of buying and ſelling, by which an uncertaine gaine, is bought for a certaine price; and it is held for lawfull according to the lawes, and nature of ſuch a buying, and not by reaſon of ſome fained wager.

Queſt. 3. *What is the Contract by lots?*

7. *A.* 1. It is a contract, in which by the force of a foregoing agreement, lots are caſt, that it may appeare, who ought to bee Maſter of this or that thing.

8. *A.* 2. Such kind of contracts are ſometimes made betweene thoſe, which had right before to that thing, about which the lot is caſt; whether it bee to bee divided amongſt many, as in the diſtribution of the land of *Canaan*, *Ioſ.* 18. Or whether it bee wholy to come to one, as in the garment of the Lord which was to bee adjudged to this or that ſouldier, *Ioh.* 19. 24. to which kind, thoſe lots may bee reduced which are by game. But ſometimes it is betweene thoſe, which before had no common right of diſpoſing the things; as when one thing, or more are expoſed to bee as it were ſold by lots, and divers meet to get the ſame by lots: which wee call commonly Lotteries; or laſtly, when the lots are ordained to make ſome election, as in the choyce of *Matthias*, *Act.* 1.26.

Queſt. 4.

Queſt. 4. *What lawfulneſſe is there in ſuch kind of Contract?*

9. *A.* 1. The Contract in it ſelfe is lawfull, and is approved in the Scriptures by divers examples. The reaſon is, that becauſe every one mutually doth expoſe his æquall right to the thing, or that part which hee ought to receive, to the hazard of lots, it is as it were an equall change.

10. *A.* 2. Yet it is divers wayes turned into ſinne.

Firſt, If any ſhall depend upon the ſtars, or ſpirits, or fortune for the directing of the lots.

Secondly, If that is intended which in it ſelfe is unlawfull, or if an unlawfull manner of doing it bee adjoyned.

Thirdly, If they bee uſed without ſome great cauſe, or due reverence; becauſe the caſting of lots in its owne nature, hath a particular reſpect to the ſpeciall providence of God, *Prov.* 16. 33.

Queſt. 5. *What is a Contract by game?*

11. *A.* 1. It is a contract, by which the players doe agree betwixt themſelves, that ſomething ſhall bee yeelded by the conquered to the Conquerour. For whether all that which is ſtaked by both, is given to the winner, or that which was ſtaked onely by the looſer bee ſpent in common, ſomewhat alwayes is granted from the conquered to the Conquerour.

12. *A.* 2. It is mixt of two contracts, of which the firſt is a mutuall changing both of danger, and intereſt for the good, either of this or the other, according to the event of the game, the ſecond is a wager ſuſpended either upon greater skill, induſtry, or good hap.

Queſt. 6. *Is ſuch a contract lawfull?*

13. *A.* 1. It is not in it ſelfe unlawfull, becauſe ſuch an agreement may bee in the lawfull power of the parties agreeing: it may bee ordained to a good end upon a good intention: it may bee alſo ſo uſed, that it ſhall not bring with it any violation either of religion, juſtice, or charity.

14. *A.* 2. An

14. *A.* 2. An eager intention of gaine, maketh it vitious.

First, Becauſe the end of play is recreation, and delight of the players. Therefore if it bee meant for gaine, or if it bee turned to the notorious diſcommodity of one party, it is an abuſe contrary to the nature of play.

Secondly, There is either a parity betwixt the gamſters, and ſo it is a prodigall raſhneſſe to hazard a conſiderable ſumme of money without any neceſſity: or an imparity is ſuppoſed, and ſo the contract is vitiated by guile and deceit, when one oppoſeth little or no danger of loſſe with a certaine hope of gaine, to the others great perill.

Thirdly, No mortall man is ſo abſolute a Lord of his money, that hee can alienate, or expoſe to the danger of alienation, any notorious ſumme without juſt cauſe approved of in the word of God: which cannot bee affirmed of gaming as it is in ſelfe.

Fourthly, It is not lawfull for any man to gaine by anothers loſſe; which is manifeſtly done in gaming on purpoſe for gaines: and in this reſpect, gaine ariſing from play, is filthy lucre: neither would it bee more approved of commonly, then the other kinds of avarice, but that it hath ſomewhat of prodigality joyned with it, which ſeemes to have ſome magnificence in it.

15. *A.* 3. That little for which it is lawfull to play, may admit ſome variation according to the condition of the gamſters. But it is certaine, that no man ought to venture more in play, then that which hath a juſt proportion to the end of gaming, that is, no more then a man of ſuch a ſtate can reaſonably beſtow on his recreation.

16. *A.* 4. Thoſe games which onely are by chance, or doe eſpecially rely upon chance, are to bee removed from ſuch contracts:

For firſt, In chance there is no contention or exerciſe of vertue, which to excite, as there ought to bee rewards publiquely propoſed, ſo alſo upon private conſent to bee appointed.

Secondly, Lot in its owne nature hath a ſpeciall rela-

tion to the ſpeciall providence of God, and ſo it is a ſacred thing: and the old proverbe is true, it is not good to play with holy things.

Thirdly, Such kind of games doe give occaſion of divers ſinnes to the gamſters;

As firſt, Of greivous perturbations, curſings, and blaſphemies for their croſſe fortune as they call it.

Secondly, Of immoderate pertinacy in continuing to play, in hope of better luck, which to caſt away, they can ſee no reaſon.

Thirdly, Of loſſe of time and money, being no true gaine can redound to any from thence.

17. *A.* 5. Hence it is, that wee read in Scripture of other exerciſes uſed and allowed of for the encreaſe of vertue and ſtrength, as of handling the bow; 2 *Sam.* 1. 18. But dicing hath no allowance in the Scriptures, and is condemned almoſt by all lawes, although ſuch lawes are compelled to give way to our compted manners.

Chap. XLVI.

Of employment of life.

Queſt. 1. *Whether any having no certaine employment can live without ſinne?*

1. *A.* 1. Hee which hath ſo much power, and gifts beſtowed on him, by God that hee may live laudably in ſome honeſt calling, if hee abſtaine from all employment willingly, hee cannot bee quitted from ſinning greivouſly.

For firſt, It is the ordinance of God, that every one by helping others in ſome particular calling, ſhould glorifie God, *Gen.* 2. 15. and 3. 19. 1 *Pet.* 4. 10. *Gal.* 5. 13. 1 *Theſſ.* 4. 11.

Secondly, Every one hath received his talent, or ſome part of a talent from God to that end: which cannot bee buried or hid without ſinne, *Matth.* 25.

Thirdly,

Thirdly, Idleneſſe is to bee fled, as the mother and nurſe of many vices, eſpecially of evill thoughts, deſires, curioſities, and wicked contrivements; 1 *Theſſ.* 4. 11. 2 *Theſſ.* 3. 11.

Fourthly, The glory of God, publique, and private welfare, as alſo the peace of conſcience, may and ought to bee ſought by ſome honeſt calling.

2. *A.* 2. Hence luſty begging vagabonds are not to bee ſuffered;

Firſt, Becauſe they openly oppoſe themſelves to the Divine ordinance.

Secondly, They are a burden to others with out neceſſity.

Thirdly, Becauſe they defraud thoſe that are poore, indeed at leaſt of ſome part of the almes which they would receive, if they had not beene prevented by ſuch.

Fourthly, They doe not carry themſelves either as members of any Church, or Common-wealth.

Fiftly, They directly ſet themſelves to many kinds of wickednefles.

Queſt. 2. *How may one know, that this or that employment bee honeſt?*

3. *A.* 1. If it bee manifeſtly approved of in Scriptures. Secondly, If with ſome proportion to thoſe callings, which are allowed of in Scripture, it bee about that which is lawfull in it ſelfe, or profitable to mankind, or good report, *Epheſ.* 4. 28. *Phil.* 4. 8.

4. *A.* Hence firſt, Thoſe who are buſied in the nouriſhing and furthering of ſinnes, as thoſe vittailers, which doe not adminiſter onely to the neceſſity of ſtrangers, and travailers, but to the intemperancy of their neighbours, lead a diſhoneſt life.

5. *A.* 2. Thoſe that follow trifling, light, ſportfull, ſcurrilous arts, or belonging that way; may not abide in them, as in an honeſt courſe of life.

Firſt, Becauſe nothing is found in them worthy the life of man.

Secondly, They doe invert the order of nature, when

they turne the remission of labour, into toyling.

Thirdly, They make themselves unfit for the more weighty and serious duties of Christians.

Fourthly, They use to helpe the Devill in tempting men, whil'st they stirre up, and kindle their carnall desires.

6. *A.* 3. Their employment, who take occasion to raise their owne profit, by the dammage of others, which commonly is the course of usurers, cannot be approved as honest.

Quest. 3. *What things are required for the due exercising an honest calling?*

7. *Ans.* 1. Skill is required, by which every one perfectly knoweth those things, which properly belong to his owne vocation, *Prov.* 14. 8.

8. *A.* 2. Attention to his owne affaires, more then others, 2 *Thess.* 3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15.

9. *A.* 3. Diligence in undergoing businesse, *Prov.* 10. 4. and 13. 4. and 21. 5. and 27. 23. 24. *Eccles.* 10. 12.

10. *A.* 4. Wisedome, in observing, taking, and using rightly opportunity, *Prov.* 10. 5. and 21. 5. *Eccles.* 10. 8.

11. *A.* 5. Courage and constancy in overcomming difficulties, *Prov.* 15. 19. and 20. 4. and 26. 16.

12. *A.* 6. A moderation in the desire of gaine, and care of wished successe, 1 *Tim.* 6. 9. *Matth.* 6. 34. *Prov.* 28. 20. 22.

13. *A.* 7. Lastly, A religious sanctifying of all our labours is required, 1 *Cor.* 10. 31. *Gen.* 24. 13. 27. *Psal.* 90. *ult.*

CHAP.

Chap. XLVII.

Of poverty and riches.

Queſt. 1. *How muſt wee account of poverty?*

1. *A.* 1. A Counterfeit poverty is ingratitude to God, whoſe bleſſing is renounced, and an injury to men, as well thoſe, to whom due aid is denied, as thoſe, who for that cauſe are the more burdened, *Prov.* 13. 7.

2. *A.* 2. And ſuch is the poverty for the moſt part of Popiſh Monkes, which by word and habit profeſſe poverty, but in deed are moſt rich, poſſeſſing large mannours, great incomes, and mighty wealth. It is a ridiculous defence of thoſe, that the Covent, and Brothers in the Covent, doe poſſeſſe thoſe goods in common, and undivided, ſo that any one cannot ſell, or alienate any thing from thence, or receive at his owne will.

For firſt, If the Covent bee rich, the Monkes in that Covent cannot bee poore. For if each of them bee poore, and the Covent rich, then by the ſame reaſon, each part of a body may bee white, and the whole black.

Secondly, The Heires of ſome Prince, or rich man, although they poſſeſſe the inheritance individed, and are forbid to ſell, or alienate any of it, yet they are not, nor cannot bee accounted poore men.

Thirdly, If two or more ſecular men ſhould deliver up their goods altogether to ſome overſeer, on that condition, that hee ſhould miniſter to them neceſſaries, as need required, either ſeverally, or together, theſe ſurely did not put off their riches, but the burden, care, and trouble of them: as *Potiphar* the Ægyptian did by himſelfe, *Gen.* 39. 8. and in ſome ſort *Pharaoh*, *Chap.* 41.

Fourthly, Every Monke hath right to demand his

convenient portion, insomuch that if it bee denied without a just cause, it is accounted a trespasse, and hee may sue an action against the covent before a competent Iudge.

Fiftly, It is knowne that many enter Monasteries to avoyd poverty, because they have not wherewithall otherwise to live idly, and that many are thrust in by their parents, and kindred, that they might more certainely provide for their necessary maintenance.

Sixtly, Many goe into Monasteries, that they may make a way and degree to Papall dignities and offices, by which they may enrich themselves, and theirs.

3. *A.* 2. True poverty, if it bee directly desired and sought, which is usually called voluntary, without some speciall urgent necessity, is a madnesse to bee condemned.

First, Because such a poore man doth not provide for himselfe and his, according to the course of nature approved by God.

Secondly, Because hee chooseth and seeketh the evill of punishment.

Thirdly, Because hee doth expose himselfe rashly to many temptations.

Fourthly, Because hee makes himselfe unable to render many duties which are due to their neighbours from those who have outward abilities.

Fiftly, Because this is to tempt God, if any one having wherewithall to sustaine himselfe, shall cast away that, expecting sustentation from God.

Sixtly, Hee refuseth that, which every day hee desires of God, that is, his dayly bread.

Seventhly, Hee burdeneth those, from whom hee receiveth any thing without necessity, and defraudeth those which should have received the same if hee had not intercepted it. Such is the poverty of some amongst the Popish Monkes, who live onely on that, which they get from day to day by begging. But they adde also to this madnesse, a superstitious and wicked presumption, being that they sell this poverty for a worke of perfection, and superogation which

which will much prevaile for ſatisfaction and merit before God.

4. *A.* 3. True poverty which is neceſſary, not ſought onpurpoſe, but otherwiſe happening, and is for the moſt part joyned with infirmity, weakneſſe or ſuch like defect, whence it is that the poore cannot helpe themſelves by labour; this poverty in it ſelfe, and by it ſelfe hath no crime in it, or fault to bee aſhamed of: but is oftentimes ſent from God to the godly, either as a correction, or triall and ſearching, or both. It is therefore a miſerable ſtate, yet notwithſtanding ſuch a one by the appointment and grace of God, workes with the faithfull to ſalvation.

5. *A.* Hence firſt, Such poore men ought chiefly to beware that they doe not deſpaire; *Prov.* 10. 15.

Secondly, That they doe not murmure againſt the providence of God, or uſe unlawfull meanes to helpe themſelves, *Prov.* 30. 9.

Thirdly, That they ſhould behave themſelves as poore men ought, free from all envy, *Prov.* 18. 23. Hence alſo others muſt take heed how they deride, contemne, or ſet againſt the poore, as alſo to refuſe to helpe them according to their abilities, *Prov.* 14. 10, and 17. 5. and 19. 4. 7. 17. *Iam.* 2. 3. 4.

Queſt. 2. *How are riches to bee eſteemed?*

6. *A.* 1. Riches as they are conſidered abſolutely and in themſelves, are morally neither good nor bad, but things indifferent which men may uſe either well or ill.

7. *A.* 2. But becauſe in their owne nature, they are ordained for a good uſe, *Prov.* 3. 9. Therefore although they are not morall goods, yet they are uſefull and profitable, and ſo they are rightly called the gifts and bleſſings of God; *Prov.* 10. 22.

8. *A.* 3. Yet by reaſon of humane corruption and infirmity, the poſſeſſion of large riches is joyned with ſo much danger, that it containes the evill of great and deſperate temptations: ſo that it is very difficult for a rich man to enter into the Kingdome of Heaven, *Matth.* 19. 23. In which reſpect they are compared to thick clay, which weigh

weigh downe and defile the owner, *Hab.* 2. 6. to thornes which prick and teare thoſe that handle them, and choke and ſtrangle all ſpirituall ſeed, *Matth.* 13, 22. to an entrapping ſnare, and an arrow peircing thorough the ſoule, 1 *Tim.* 6. 9. 10.

9. *A.* 4. But the more ſpeciall temptations of riches is to pride, for placing vaine and idolatrous truſt in them for the love of the World, laſtly to luxury, and the following of every affection with contempt of God, 1 *Tim.* 6. 17. *Epheſ.* 5. 5. *Prov.* 30. 9. *Luc.* 16. 9.

10. *A.* 5. Hence firſt, Riches are not abſolutely to be deſired, *Prov.* 23. 4. 5. 1 *Tim.* 6. 8. 9. 10.

Secondly, If riches encreaſe by Gods providence, the mind is carefully and ſeriouſly to bee fortified againſt thoſe vices, which uſually accompany them, *Pſalm.* 62. 11.

Thirdly, Wee muſt ſtrive as well by prayer to God, as all diligence to make riches our inſtruments of piety.

CHAP. XLVIII.

Of Parſimony, and Frugality.

Queſt. 1. *WHat is required to honeſt Parſimony?*

1. *A.* 1. There is required; Firſt, That wee beware, wee doe not idly laviſh thoſe things, which can bee employed either in profitable or honeſt uſes, *Prov.* 21. 17. This rule, as agreeing to right reaſon, and the Doctrine of CHRIST, ſome of the Diſciples thought not well off, yet did confidently apply it, eſpecially *Iudas*, in reproving the deed of *Mary* about the funerall of CHRIST, *Matth.* 26. 8. 9. *Mark.* 14. 4. 5. *Ioh.* 12. 4.

2. *A.* 2. That wee looke, that no conſiderable thing of thoſe, which may bee uſefull bee loſt, *Joh.* 6. 12.

3. *A.* 3. That wee doe not out of too much griping envy our ſelves the juſt uſe of, thoſe things we poſſeſſe, *Eccl.* 6. 12. Nor yet fooliſhly devour them, *Prov.* 21. 20.

4. *A.* 4. It

4. *A.* 4. It is required that this care doe not proceed from the love of riches; but out of conſcience towards God, whoſe benefits wee ought not to abuſe, and out of a foreſight of providing for our neceſſities, and doing good to others. For honeſt thrift doth not hinder, but rather promote liberality and other vertues.

Queſt. 2. *What is required to honeſt frugality?*

5. *A.* 1. Firſt, There is required, that wee doe not lay out our money upon vaine, and unprofitable things, *Iſa.* 55. 2.

6. *A.* 2. That wee bee not lovers of pleaſures, *Prov.* 21. 17. *Luk.* 16. 19.

7. *A.* 3. That wee employ our money in thoſe things, which have a reall uſe, *Prov.* 31. 13. 16.

8. *A.* 4. That wee willingly beſtow upon pious uſes as farre, as wee are able, and wee may expect from thence the moſt ſure benefit, *Prov.* 11. 24. and 19. 17. *Hag.* 1. 4. 8. &c.

CHAP. XLIX.

Of Liberality and Pitty.

Queſt. 1. *WHoſe duty is it to exerciſe Liberality, and Pitty?*

1. *A.* 1. To profit or benefit others, is a duty belonging to all men according to a good inclination and diſpoſition of mind, as alſo in ſome ſort according to endeavour.

2. *A.* 2. According to the outward worke of giving ſomewhat, whereby anothers wants are ſupplied, (which is the definition of an almes,) it is the duty onely of thoſe, who have ſomewhat of their owne, and alſo the power of beſtowing it, 1 *Ioh.* 3. 17.

3. *A.* 3. This duty therefore doth not onely belong to rich men, but to thoſe alſo of a meaner condition, who get their living by their hands, *Epheſ.* 4. 28.

4. *A.* 4. Thoſe who are ſo much ſubject to others, that they have nothing their owne, either according to the propriety, or profit, or profit onely, they are ſo farre exempted from this duty, that they can beſtow nothing at leaſt without the tacite conſent of their Maſters.

5. *A.* 5. Neither are all men which have ſomewhat of their owne ſtrait bound to give ſomewhat to thoſe that want. For by courſe wee muſt helpe others with thoſe things which doe overbound with us, 1 *Cor.* 8. 13. which is to bee underſtood:

Firſt, Of things ſuperfluous to the neceſſity of life.

Secondly, Of things ſuperfluous to the ſtate and condition of life, wherein wee are placed, that is, of thoſe things which wee may want without any detriment, either to life or ſtate. But ſome extraordinary chance may require, that ſomewhat alſo of thoſe things, which are neceſſary ſhould bee ſpent, and this is to give above ones power, 2 *Cor.* 8. 2. 3.

Queſt. 2. *To whom muſt wee give an almes?*

6. *A.* 1. To thoſe that want, who cannot maintaine themſelves, *Matth.* 23. 35. 36. *Act.* 20. 34. 35.

7. *A.* 2. Seeing that want, admits of a threefold degree, ſo that in ſome it is extreame, and joyned with hazard, either of death, or ſinne; in others heavy, with danger of great diſcommodity, in others ordinary, requiring onely ſome reliefe; from hence a difference of obligation followeth: for wee are bound to helpe him, that wants extreamely even with things neceſſary to our ſtate, (for the life of a neighbour is to bee more eſteemed, then our owne externall condition.) Wee are bound to helpe him that wants greivouſly with things ſuperfluous to our ſtate; but him who wants but ordinarily, with things ſuperfluous to the decency of our ſtate.

Queſt. 3. *What method is to bee obſerved in beſtowing an almes?*

8. *A.* 1. All things being alike, wee muſt give ſuccour to a greater, and more heavy neceſſity, then to a leſſe weighty.

Secondly,

Secondly, Where the need is alike, those are to bee preferred, in whom wee discerne more reasons of favour: as those that are neerer, to those who are further off, those who are of the houshold of faith; to unbeleevers, the better to the lesse good, those that are more profitable to the Church or Common-wealth, to those that are lesse, &c. *Matth.* 15.5. 6. 1 *Tim.* 5. 8. *Gal.* 6. 10. *Deut.* 5. 7.

9. *A.* 2. Although wee must use diligence, that wee may rather ayd good then bad, especially if it bee likely that our almes may bee an occasion, and instrument to those of glorifying God, but to these of sinning, yet wee must not therefore bee curiously inquisitive into the hidden faults of the poore: for charity doth not easily thinke evill, 1 *Cor.* 13. 5.

Quest. 4. *After what manner are almes to bee given?*

10. *A.* 1. Out of religion towards God, and desire of his honour, *Prov.* 3. 9. 1 *Cor.* 8. 3.

11. *A.* 2. Out of the affection of brotherly charity, and pitty; 1 *Cor.* 13. 3.

12. *A.* 3. Out of an humble conscience of duty before God, not out of ambition of vaine glory before men, *Matth.* 6. 1. 2.

13. *A.* 4. With respect to the poore, not with contempt, or their shame, 1 *Cor.* 11. 22.

14. *A.* 5. With cheerefulnesse and freenesse of mind, and countenance, not heavily, or as it were by compulsion; 2 *Cor.* 9. 7. *Rom.* 12. 8.

15. *A.* 6. Readily without delay, *Prov.* 3. 27. 28.

Quest. 5. *How much must bee bestowed in almes?*

16. *A.* 1. It must bee accounted for a generall rule, that wee should rather give plentifully, then sparingly; 2 *Cor.* 9. 6.

17. *A.* 2. In common, the measure of our bounty, dependeth on the measure of Gods blessing to us in externall things, 1 *Cor.* 16. 2.

18. *A.* 3. Here wee must looke diligently, what pietty and charity doth dictate to the best Christians, that wee

may doe the like, if wee have the like abilities, and if not according to an equall proportion, 2 *Cor.* 9. 2.

19. *A.* 4. And that is certaine, that all, and every one must lay out, much more upon pious uses, then they consume on their pleasures.

20. *A.* 5. How much wee must give just here, and at this time, cannot bee limited without wise consideration of all the circumstances.

Quest. 6. *By what reasons should wee cheifly bee stirred up to give almes?*

21. *A.* 1. There is a singular excellency found in this duty. For as charity is the most excellent of all vertues, 1 *Cor.* 13. And Pitty is an excellent measure of charity: so this worke of charity and pitty hath its blessed transendency; *Act.* 20. 35.

22. *A.* 2. Not onely the will of God revealed in the Scriptures doth require this, but also the law of humane nature. For nothing is more naturall then that wee should doe so to another, as wee would bee done to our selves. And nothing is more humane, then to helpe the necessity of man.

23. *A.* 3. In pitty, and its workes, wee doe especially put on the image and likenesse of God, *Luk.* 6. 36.

24. *A.* 4. Love towards God, cannot consist without this charity towards our neighbour, 1 *Ioh.* 3. 17. neither can any true religion, *Iam.* 1. 27.

25. *A.* 5. God is in CHRIST, who asketh an almes of us by the poore; *Matth.* 25. 40. and hee requireth onely some little portion, of that which hee hath given us; 1 *Chron.* 29. 11.

26. *A.* 6. God gave us those things, which wee have not as to absolute Lords, but as to Possessours at will, that wee should dispense the things committed to our trust, to his honour, and according to his will; *Luk.* 16. 12.

27. *A.* 7. Yet God will restore abundantly what is given to the poore in his name; *Prov.* 3, 9. and 19. 17. and 28. 27.

28. *A.* 8. Without pitty to our brother, it cannot bee that

that wee ſhould have any ſenſe, or aſſurance of Gods pitty towards us, or that wee ſhould bee diſpoſed either to receive or aske it; *Matth.* 5. 7. and 7. 6. 1 *Tim.* 6. 17. 18. 19.

29. *A.* 9. Pitty frequently in Scripture hath the promiſes, and uncharitableneſſe the threatnings, both of this life, and the life to come.

CHAP. L.

Of Theft.

Queſt. 1. *WHat caſes are there, in which one may take away anothers goods, without the ſinne of theft?*

A. 1. If one ſhould ſnatch away any thing of anothers, without intent of keeping either it, or the uſe, or poſſeſſion of it, which may bee valewed by money: as it oftentimes happens in jeſt among friends.

Secondly, If the taking away of another mans goods bee done as a puniſhment by one, who hath power of inflicting ſuch a puniſhment.

Thirdly, If (without fraud or ſcandall) it bee for the profit, and benefit of him from whom it is taken, as when a ſword is forced from a mad man: or the money of a prodigall husband is taken away by a provident wife for the neceſsary uſe of the family.

Fourthly, If it bee done out of charity, againſt the which the other ſtormeth unjuſtly: as if one ſhould fling away anothers dice, or ſpoile his cards, leaſt by gaming hee ſhould ſinne, or runne into any other danger.

Fiftly, If it bee done for ſatisfaction of a cleare and apparant debt, which could not bee recovered by the ordinary courſe of law, ſo that it bee done without loſſe, infamy, or ſcandall to his Neighbour.

Sixthly, If there bee a probable consent or ratification of his from whom somewhat is taken away, as when a thing of small moment is taken by the Sonne from the Father, or the Wife from the Husband, &c. which is commonly accounted for nothing, *Deut.* 23.24. 25.

Seventhly, If the Master which is unwilling, should bee angry without reason; as in those things, which one hath taken from another man to succour his owne present extreame necessity, which hee could not helpe by any other meanes. For this seemes to bee by the law of nature more ancient, then the division of things, which cannot be abrogated by the humane law, by which the division of things was made: In which sense it is not ill said, that all things are made common in urgent necessity.

Chap. LI.

Of Covetousnesse.

Quest. 1. *What is that Covetousnesse which is condemned?*

1. *A.* 1. Covetousnesse is properly versed about those things, which are called externall goods: and belongs to the concupiscence of the eyes, as it is divided oppositely against the concupiscence of the flesh, and pride of life; 1. *Joh.* 2. where the cheifest worldly sinnes are reduced to three heads, to honours, pleasures, and riches. Hence in Scripture it is called the love of riches, the love of lucre, and the love of money by a speciall appropriation, because all things may bee attained, and aterated by money.

2. *A* 2. Not every desire of riches is Covetousnesse, but onely the inordinate love of them; and that love is inordinate which is repugnant to the love, which wee owe to God, or our Neighbour. Hence, Covetousnesse useth to bee called an immoderate, or unjust love of having.

3. *A.* 3. But because the essence of Covetousnesse, doth consist in desire, therefore it is numbred among those sinnes,

sinnes, which can bee consumated within, without any outward act, although it useth to command the whole man, and bring forth externall operations of all kinds.

4. *A.* 4. Hence also it is, that a Covetous man sinneth three wayes: First, In desiring riches. Secondly, In attaining them. Thirdly, In retaining or keeping them. For these three are contained in the desire of having.

5. *A.* 5. But because the inordinatenesse of this love consisteth in its repugnancy to the love of God, or our Neighbour; therefore the pravity of Covetousnesse is in it:

First, According to its matter, if wee would make our selves rich by those things which are sacred to God, as in the sinne of *Simony*, or by those things which are our Neighbours, so that they either ought not, or will not alienate them: such was the sinne of *Ahab* about the Vineyard of *Naboth*, 1 *King.* 21.

Secondly, According to the forme or manner; if any in getting riches, useth either wicked, unjust, or unlawfull arts or meanes, *Prov.* 10. 2. and 28. 8. 22.

Thirdly, According to the degree or measure, if any shall so give himselfe over to the heaping up of riches, that hee neglects his duty towards God and his Neighbour; *Luk.* 22. 5. *Esa.* 5. 8.

Fourthly, According to the end, if riches are either loved for themselves, or are referred to some evill end, or lastly doe turne a man from God, or his Neighbour either in whole or in part.

Quest. 2. *What are the signes of a Covetous man?*

6. *A.* 1. If hee bee too solicitous in thought of externall goods, so that his mind is in suspense like a meteor, *Luk.* 12. 22. 25. 29.

7. *A.* 2. If his joy, and sadnesse, trust and feare doe depend upon his successe in those externall affaires, *Luk.* 12. 19.

8. *A.* 3. If hee have a quick and ready feeling in those things, but slow, and unapt to discerne Spirituall things. For the attention of the mind and a knowledge more

peircing

peirceing in one thing then another followeth alwayes the affection, *Matth.* 13. 22.

9. *A.* 4. If that time, in which hee is compelled to leave of his seeking gaine, although it is employed in Divine worship, seeme too long to him; *Amos* 8. 5.

10. *A.* 5. If his mind hunteth after gaine, even in the exercise of Divine worships; *Eze.* 33. 31.

Quest. 3. *By what reasons may wee bee stirred up to fly covetousnesse?*

11. *A.* 1. Because this sinne so averts our love, trust, and whole heart from God to the World, that it excludes true Religion, 1 *Ioh.* 2. 15. and containes in it Spirituall Idolatry, *Ephes.* 5. 5. *Col.* 3. 5.

12. *A.* 2. Because it peirceth a man with cares, and deadly greifes; 1 *Tim.* 6. 10.

13. *A.* 3. Because it is the roote of all evill; 1 *Tim.* 6. 9. 10.

Quest. 4. *What are the remedies which cheifly availe against this sinne?*

14. *A.* 1. Frequent and serious meditation of the vanity of riches; *Eccles.* 5. and 6.

15. *A.* 2. A continuall consideration of the shortnesse of this life, and of the eternity to which we ought to aspire, *Luk.* 12. 20. 21. 33.

16. *A.* 3. A stirring up of faith, and lively confidence in Gods providence, and Fatherly care over us; *Luk.* 12. 28. 29. 30.

17. *A.* 4. A great esteeme, and zeale towards the Kingdome of God, and the righteousnesse thereof, which are Spirituall riches; *Luk.* 12. 21. 31.

18. *A.* 5. Invocation to God, that hee will not suffer our minds to slide into covetousnesse, *Psalm.* 119. 36.

CHAP.

Chap. LII.

Of some Mosaicall *lawes belonging to the eight Commandement.*

Quest. 1. *What was the equity of that law, that no simple theft should bee punished with capitall punishment?*

1. *A.* 1. There was great equity in that moderation, which is to bee observed by all Christians; because justice requireth, that a proportion bee made with as much equality as can bee, betweene the fault, and the punishment: but there will bee no proportion found betweene those externall goods, which are taken away by simple theft from men, and the life of man, if they shall bee weighed together in the ballance.

2. *A.* 2. To that which usually is most objected, *That when the faults encrease, the punishments ought to be exasperated*; It is confessed to bee truly said, but with this exception and condition, that the whole kind of punishment bee not changed, nor that all limits of proportion betweene the fault and the punishment bee not leaped over.

3. *A.* 3 That which is brought against this, out of *Prov.* 6. 31. of the encreasing of the punishment of theft to sevenfold, and out of the 2 *Sam.* 12. 5. of the theife adjudged to death by *David*, are not repugnant to this equity. For with *Solomon*, the restitution of sevenfold, seemeth to bee put for a greivous mulct, which by right might, or in act used to bee imposed on the theife: as the seventh number is oftentimes put in the Scripture for great. But *David* giving that sentence, did not onely looke on the simple theft, but the great cruelty of the rich theife, or spoiler, preying on his poore neighbour; and also hee was kindled with wrath when hee gave that sentence.

4. *A.* 4. That is lesse which is objected, that the law of *Moses* concerning the punishment of theft, is no where

found to bee repeated, and confirmed or enjoyned in the new Testament, and therefore that it was meerely politick and judiciall. For they themselves grant, which are of the contrary opinion those lawes of *Moses* to bee universall and perpetuall, which have an universall and perpetuall cause and reason, and not a particular belonging to the Iewes; and they can bring no speciall reason, but a ridiculous one of the kindred, and affinity of the Israelites among themselves: which reason can take no place in strangers, who notwithstanding were not punished capitally for a simple theft; and if that reason did availe against the capitall punishment of theeves among the Israelites, it would have availed also against the capitall punishment of other faults.

Quest. 2. *What was the reason of restoring double the theft of money, or household stuffe? Exod.* 22. 17.

5. *A.* 1. It is just (by the law of retaliation,) that not onely that which is taken away should bee restored, but also that the theife should suffer so much dammage as hee would, and did endeavour to bring upon another: and so hee may learne by his punishment, what it was that hee practised against another, and how hee ought to carry himselfe toward others.

6. *A.* 2. A Theife sinneth doubly against his Neighbour: for every one ought not to bee onely innocent to his Neighbour, but also to wish him well, and doe good to him upon occasion, but a theife is delinquent against both duties.

Quest. 3. *What equity was in that law, where a lesser mulct was appointed for him, which had stolen money or household stuffe, then for him which stole an oxe or a sheepe, when oftentimes there was more dammage done in that theft then in this?*

7. *A.* 1. Some evils which simply considered in themselves, are lesse, yet may bee more hurtfull to the publique peace and tranquillity, then others which are greater in themselves.

8. *A.* 2. Some evils for their opportunities are more easily

eaſily committed, and more hardly redreſſed: as to ſteale a ſheepe, then gold, becauſe it may, and uſeth to bee kept cloſer.

9. *A.* 3. Becauſe ſheepe and oxen in their owne nature, are more neceſſary to ſuſtaine mans life then gold, or houſhold ſtuffe.

10. *A.* 4. Oxen and ſheepe were to bee offered among the cheifeſt ſacrifices to God. Therefore it is no marvaile, if hee would have thoſe things more narrowly kept, and their taking away more ſeverely puniſhed, out of which a part was due to him, and on which his worſhip for the moſt part did depend.

Queſt. 4. *Why were five oxen reſtored for one, and onely foure ſheepe?*

11. *A.* 1. Becauſe the uſe of oxen is greater to their Maſters, then of ſheepe. But their curious obſervation doth not ill agree to the explaining of this difference, who ſay there are foure commodities of a ſheepe, the skinne, the fleſh, the milke, and the young ones, but in an oxe they count a fift, to wit, the labour in husbandry, in treading out the corne, and carrying of burdens.

12. *A.* 2. Becauſe there is appearance of leſſe neceſſity for ſtealing an oxe, then one ſheep, which one may ſeeke for want of meat, to releive himſelfe, and his family in preſent neceſſity.

13. *A.* 3. Becauſe it is more boldneſſe and villany, to ſteale an oxe, then a ſheepe.

Queſt. 5. *What was the reaſon that a theife taken with thoſe ſtolen beaſts living, was leſſe puniſhed, then if hee had killed them, or ſold them?*

14. *A.* Becauſe in the latter caſe, there is found more continuation, obduration, and multiplying of the ſinne.

Queſt. 6. *What is the equity of that law,* Exod. 22. 2. *of killing a night theife?*

15. *A.* 1. The Divine law doth not command this, or either ſimply or univerſally allow of it, but onely permitteth it to bee done without puniſhment, that is, hee abſol-

veth the killer from the ordinary penalty of man slaughter, *Let not blond bee upon him*; Let him not bee guilty of murder.

16. *A.* 2. The law doth also imply, that some murder some way may bee permitted, which is without the intention of the slayer: for it doth not say, *If any shall slay, but if one shall bee smitten, and dye:* As if the striking was onely intended, either to drive away or apprehend, and death followed upon that striking onely by chance. For hee, who when hee could either drive away, or apprehend, had rather kill, cannot bee excused before God, and in his conscience from the guilt of murder.

17. *A.* 3. This is not permitted to bee done to any theife, but onely to him which breakes thorough or open a house. Yet all Pyrates, and High-way-robbers, are in the same condition.

18. *A.* 4. It is permitted particularly on the breaker open in the night.

First, Because a night breaker open, comes with a violent invasion; that is, with such a force, as may lawfully and naturally bee repulsed by force.

Secondly, Because that violence in the night, is of an unknowne extent and manner. For it cannot bee discerned, whither the violence of the theife tendeth, as whether hee bee a robber, or a cut-throat.

Thirdly, Because in the night, there can neither bee ayd or witnesses had, and therefore wee must beleeve him which doth depose upon his danger, and feare, and pardon him if hee useth vehemency in his owne defence.

19. *A.* 5. Out of which considerations it appeareth, that hee could not lawfully kill such a theife directly for meere theft either attempted or done, but onely to avoyd that perill, which he ought not to undergoe, and could not shunne by any other meanes.

20. *A.* 6. Neither is there any thing in the new Testament, by which that which is permitted in this law is forbidden. For it is naturall equity, and allowed

of

of by the Lord, *Matth.* 24. 43. That no man ſhould ſuffer his Houſe to bee broken through by a theife.

Queſt. 7. *What is meant by that, which is read,* Deut. 15. 4. *There ſhall bee no poore among you?*

21. *Anſ.* 1. Theſe words cannot bee ſo taken, as if they contained, either a promiſe or an abſolute prediction. For ſo they would contradict thoſe words which wee have *Verſ.* 11. *The poore ſhall never ceaſe out of the land*; And the like words of CHRISTS, *Matth.* 14. 7.

22. *Anſ.* 2. Whether it bee a conditionall promiſe, (as ſome would,) or (as others would;) the reaſon of the antecedent precept of exacting debts in the yeare of releaſe, it hath the force of a forewarning ſtatute, that there ſhould bee none brought to extreame want, or beggery, and left ſo, amongſt the people of the Lord.

23. *Anſ.* 3. But although this cannot bee procured, but by common conſent, and the authority, and care of thoſe who have publique power, yet this duty is impoſed upon all and every one, that they ſhould conferre ſomewhat to this worke, according to their ability and occaſion, as to the promotion of the publique and common good.

24. *A.* 4. The equity of this law, is ſtrengthned by moſt ſound reaſons:

For firſt, As it is a fowle ſcandall to a family, and a certaine token of diſorder, confuſion, and diſſolution, where every one is not provided of neceſſaries for food, in ſo much, that it can hardly bee accounted a family, where that care is not ſtirring, ſo alſo it is in every City and Community.

25. *A.* 2. From the neglect of this care, there ſprings up a great company of beggers, who live idly and diſorderly, giving themſelves to moſt beaſtly manners.

26. *A.* 3. Thence it cometh to paſſe, that honeſt and

kind Citizens are burthened above measure, and without necessity.

27. *A.* 4. Thence also it is, that persons truly miserable cannot bee knowne from others, and so not releived as they should bee.

28. *A.* 5. Lastly, The publique and wandring beggery of Christians, is a scandall of the true religion, as if it did not teach that humanity and charity, which nature it selfe dictateth: and passeth into contempt of CHRIST, who sayeth, that that is done to himselfe, which is done to his members the poore: and into the manifest disgrace of the name of God, as well in those beggers which worshipping him are made the spectacles and examples of misery, as in the rowte of others, who wander without God as brute beasts.

CHAP. LIII.

The 9. Commandement.

Of a Lye.

Quest. 1. *WHat is (to speake properly) a Lye?*

1. *A.* 1. A Lye is a false Testimony.

2. *A.* 2. A false Testimony, differs from a false opinion; because a false opinion may bee by errour in the mind, and signified to no man: but it is required in a false Testimony, that it should bee a sinne of speech, that is, of an opinion expressed either by the mouth, or writing, or some signe equivalent to words.

3. *A.* 3. It differeth also from false enuntiation, by which a thing is pronounced otherwise then it is: because this may so happen, that it is not done to procure beleife, which is the nature of a Testimony, and one may through errour pronounce this or that which is false, yet thinke it

to

to bee true in his mind: now in a Lye the ſpeech alwayes diſſenteth from the mind.

4. *A.* 4. Therefore if any one ſhall ſpeake that which is falſe, beleeving it to bee true, hee lyeth onely materially. If any ſpeaketh truth, thinking it to bee falſe, or not thinking it to bee true, hee lyeth formally. But if any ſhall ſpeake that which is falſe, and thinke it to bee falſe, hee lyeth both materially, and formally, and fully.

5. *A.* 5. Yet if any ſhall teſtifie that which is falſe in thoſe things, which hee may, and is bound, and profeſſeth to know, although hee thinketh it true, hee by interpretation is accounted in the Scripture as one that did not thinke, and under that title is ſaid to lye; as it appeareth in falſe teachers: all of which are frequently in Scripture ſaid to lye; although there were not a few amongſt them, on whom God (out of juſt puniſhment,) ſent the power of errour, that they ſhould beleeve a lye, 2 *Theſſ.* 2. 11.

6. *A.* 6. To this kind of lye an internall falſe ſpeech hath ſome reſpect, as alſo the credulity of falſity, as far as it is in ſome way the beginning of falſe enuntiation, & in ſome ſort it is a falſe Teſtimony of that man, in that hee doth teſtifie to himſelfe; yet it hath not the formall nature of a lye, for to ſpeake properly, no man can teſtifie that which is true or falſe to himſelfe, but to others.

7. *A.* 7. It doth proceed from the ſame reaſon, that a lye, or falſe Teſtimony doth properly belong to the ſecond Table: becauſe words are inſtituted that by them wee ſhould transferre our thoughts to other mens knowledge, and therefore ſhould properly and truly teſtifie to men; although Hypocrites are ſaid with ſome proportion to lye to God, *Pſalm.* 78. 36. *Act.* 5. 4.

Queſt. 2. *Whether every lye bee a ſinne, and what kind of ſinne?*

8. *A.* 1. It is a ſinne abominable to God; *Pſalm.* 5. 7. *Prov.* 6. 17. 19. and 12. 22. and which is uſually puniſhed greivouſly by him; *Prov.* 19. 5. 9. and 21. 28. *Rev.* 21. 27. and 22. 15.

9. *A.* 2. A lye cometh from the inſtigation of the Devill,

Devill, who is a lyer, and the Father of lies, *Ioh.* 8. 44.

10. *A.* 3. It is a part of the old man which is to bee mortified and put off by the faithfull, *Ephes.* 4.25. *Colos.* 3. 9.

11. *A.* 4. It doth disorder the lyer in himselfe; for it is against the order of nature, that the speech which is interpreter of the mind, should wholy disagree from the mind.

12. *A.* 5. It is a disorder also against his neighbour, for every one by the obligation of the naturall law, doth owe to his neighbour the observance of truth.

13. *A.* 6. It doth in a speciall manner hurt the Majesty of God, who is the authonr, and such a lover of truth, that hee cannot lye: and also hath imprinted in man the image of his truth to bee kept: neither did hee ever give authority of lying by any dispensation.

14. *A.* 7. It is an abuse and fowle defiling of the tongue, which is rightly called in Scripture the *Glory* of man.

15. *A.* 8. There is somewhat that is base, and low in a lye, more then in other vulgar sinnes, (whether it is, because it seemeth to proceed from feare, or because it tendeth to deceit,) whence it is that rash men, who stand upon their slight honour; (although they lye continually;) yet take so hainously the exprobation of a lye, that they thinke it fit to bee revenged by the sword.

16. *A.* 9. The violation and neglect of faith, doth directly disturbe, and take away all contracts and humane societies: because they depend upon the faith and truth of men, as upon their cheife bond, and foundation.

17. *A.* 10. A lye, because it robs the lyer of all trust and authority, doth make him unfit to undergoe either Christian, or Civill duties towards men.

Quest. 3. *Whether, and how farre may one conceale the truth, without the guilt of a lye, or some other sinne?*

18. *A.* 1. It is lawfull to conceale the truth by silence, when neither piety, justice, or charity require, that it should

bee

bee revealed, *Matth.* 26. 63. *Mark.* 14. 61. and 15. 5. *Luk.* 23. 9. *Ioh.* 19. 9. For the affirmative Precept, of ſpeaking truth, doth not bind alwayes, but where the reaſon of circumſtances well weighed doth require.

19. *A.* 2. The ſame is the reaſon of ſpeaking one part of the truth, and hiding the other; if any (the circumſtances being conſidered,) hath authority to hide it; *Ierem.* 38. 26. 27.

20. *A.* 3. Alſo it is lawfull ſometimes, without falſehood, to ſpeake thoſe words, out of which wee know probably, that the hearers may conclude ſomewhat that is falſe, *Act.* 23. 6. 7. 8. 9. For this is not to lye, or beare falſe witneſſe, but onely to give another occaſion of erring, not to commit, but to avoyd a ſinne.

21. *A.* 4. But that concealing of the truth by mentall reſervation, or verball equivocation, which moſt of the Pontificians teach, may bee uſed in ſome caſes, if it bee applied in any weighty teſtimony, it is nothing elſe, but the art of lying.

22. *A.* 5. The concealing of the truth by mentall reſervation, (as if one guilty ſhall ſay, that hee did not, or knoweth not, that which hee did, or knoweth; reſerving in his mind, with this meaning that hee did not doe it, or doth not know it, ſo that hee would reveale it.) Firſt, It doth evert the nature and doctrine of enunciation and teſtimony; becauſe that part of the ſentence which is reſerved in the mind, doth not declare, ſignifie, or diſcloſe any thing to any man.

23. *A.* 2. It doth proceed from an intention of deceiving, or creating an opinion contrary to the truth in anothers mind: which is againſt the nature of teſtifying, or bearing record of this or that thing.

24. *A.* 3. In words pronounced after this manner, there is a plaine and bare lye contained.

For firſt, If the guilty which did this or that, ſhall ſay that hee did, his teſtimony is true, therefore if hee denieth that hee hath done it, his teſtimony is falſe; that is, hee lyeth.

Secondly, By this meanes the guilty doth say and testifie not onely that which is false, but what hee knoweth, and is sure is false: which is to lye both materially, and formally, that is compleatly.

25. *A.* 4. If this bee not to lye, then such a guilty man, can by no meanes lye in the same cause, if hee would never so faine. Hee which hath done, or knoweth this or that, if hee can lye any way, it must necessarily bee by saying, I have not done it, or I doe not know it. Some mentall reservation either distinctly or implicitely conceived, alwayes lurketh in common lyes. For hee which knoweth that to bee false which hee speaketh, can hardly otherwise speake false without this restriction, or some such like: although this bee false, and I would confesse it in another place and time, yet for some reasons, I say so at this time and place: where the mentall reservation is almost the same which the Pontificians allow: I did not doe it, to tell thee in this place, or at this time.

26. *A.* 5. There are great men amongst the Pontificians themselves, who are forced to condemne these mentall reservations; Sotus de just. & jure, lib. 5. q. 6. a. 2. *To say, (I did not doe it,) which I did, although it be with this limitation of the mind, (that I should give notice of it to you) is not equivocation, but a lye.* Covarruvias followeth Sotus var. resolut. lib. 1. cap. 2. num. 2. Azor. lib. 11. cap. 4. *If words which we use, are not ambiguous in their own signification, or by the common practice of men, but onely have one sense, we must use them in that sense which they give: neither is it lawfull for us, although we be questioned against right and law, to wrest one thing into another by a thought; for it is never granted to lye: but he lyeth who taketh words otherwise then they signifie; for there is nothing so false, which cannot be freed from all lying, if at our owne pleasure we retaine somewhat tacitely in our mind.*

27. *A.* 6. That restriction of this licence, which the patrons of it make to certaine cases, doth not take quite away, but onely diminisheth the shame: it is lawfull (say they)

they) absolutely to deny by words, that which hee knoweth to bee true upon oath: First, If hee hath heard it in confession. Secondly, If hee bee not questioned legally by a Iudge. Thirdly, If some injury is brought upon him by the Interrogatory. Fourthly, If hee have any reasonable cause, *Filiucius tr.* 40. *cap.* 2. *num.* 49. 50. 51. 52.

For first, Those cases, although they containe causes of silence, yet they have no other relation or respect to a testimony mingled of words externall, which are false in themselves, and mentall, fained at will, then any other matter of speech in common discourse.

Secondly, Neither confession, or the defect of legall processe, or an injury can give power to any to lye.

Thirdly, More then this, that last limitation (*if he have a reasonable cause,*) doth set such loose bounds to this falsacy, that it may take place upon all occasions, and in all businesse, with those, who thinke they have a reasonable cause for cousening others: which bringeth with it the destruction of humane entercourse.

28. 1. *When one* (say they) *being questioned of no man, or being alone, or before others discoursing with himselfe for his minds sake, may understand what he will by any words without a lye. Therefore also, he may in case he be unjustly questioned: because he is obliged to nothing by an unjust interrogatory.*

But first, This is such an inference, as if one should say: it is lawfull to play with huckle bones, therefore it is lawfull to play with oaths.

Secondly, The reason is altogether unlike, hee which discourseth alone with himselfe, or trifleth on set purpose before others, testifieth nothing to any man, neither doth hee professe, that hee will give his testimony. But hee which answereth to one questioning seriously, professeth, (and that oftentimes upon the religion of an oath,) that he will give in true witnesse.

29. 2. *There may bee ambiguity in words* (adde they,) *not onely in signification, but also according to the place, time,*

person, manner, and other circumstances. Now it is wholy left to one, that is unjustly questioned to take ambiguous words in what sense he will. And indeed, they speake so farre true, that there are some usuall significations of words to bee drawne out of the circumstances: to wit, when some particles may bee and commonly are understood, and supplied in some proposition, by the circumstance of time, person, end, &c. As if one selling corne, after hee hath sold all that hee would sell, reserving so much as is necessary for himselfe, should answer to a Chapman, demanding if hee had any corne, I have none, hee did not lye: because by the circumstance of persons, the discourse is understood to bee of wheat that is to bee sold.

But first, In those fallacies which wee treat of, there are no circumstances from which the hearers may gather that mentall interpretation, (which the equivocatour reserveth to himselfe; as for example, if a Iesuite, or some Masse-priest, should be asked by a Lay-Iudge, whether hee were a Priest or no, and hee shall deny it therefore, because hee is a Priest, and so not subject to the Iurisdiction of a Lay-judge: he denieth to this Iudge that hee is a Priest, onely because hee is one.

Secondly, Those circumstances as long as they remaine the same, alwayes denotate one and the same meaning: but Equivocatours turne themselves into divers senses even as they list.

Thirdly, Hee which will bee understood by circumstances, neither hideth the truth, or deceiveth the Examiner, or Hearers but an Equivocatour professeth both.

Fourthly, When somewhat is understood by the circumstances, hee which so speaketh, if hee should bee farther asked, whether his words ought to bee understood so or no, if hee should deny, it were a plaine lye: but these Equivocatours being asked distinctly, whether they speake equivocally, from their Masters doctrine, use to deny that too.

n. 30. *A.* 8. In the examples, which the Pontificians bring of this kind of equivocation in ſome ſpeeches of our Lord which are regiſtred in the Evangeliſts, there is nothing to bee found, which can countenance this deceit.

31. 1. They ſay, CHRIST *the Lord*, Matth. 9. 24. *ſaid of the Damzell that was dead, ſhee is not dead, underſtanding, in reſpect of my power and will.*

But firſt, In that example, there was neither a ſecret of confeſſion, neither an interrogatory made either againſt, or beſide law, neither an injury offered to CHRIST, or any reaſonable cauſe that did compell CHRIST to uſe any equivocation by a mentall reſervation, but it was ſuch a ſpeech, as CHRIST uſed in his common converſation with men.

Secondly, The meaning of CHRISTS words was manifeſt enough by the circumſtances, without any mentall reſervation. For hee ſpoke to thoſe, who crying and mourning, did provide the funerall rites for the dead, as not to bee raiſed againe; but hee would teſtifie, that hee would raiſe her againe as one awaked from ſleepe: and therefore could not explaine this more aptly, then in thoſe words which hee uſed.

32. 2. They bring thoſe words of our Lord, *Ioh.* 15. 15. *All things which I have heard from my Father, I have made knowne to you.* Which words they ſay, are to bee underſtood by a mentall reſervation: becauſe hee had other things to tell them, not yet ſpoken, *Ioh.* 16. 12.

But *Tolet* the Ieſuite, upon the place, doth anſwer after *Ianſenius*: *That there are many things ſpoken in Scripture, which are to be reſtrained according to the circumſtances of things, perſons, times, or the end or ſcope, for which they are produced: ſo* CHRIST *did now make knowne all things to his Diſciples, which according to their condition and ſtate they ought to heare.*

33. 3. They object and urge, moſt eſpecially that of

Mark, 13. 32. *Of that day and houre no man knoweth, no not the Sonne himselfe.*

But first, The conditions which the Pontificians require to lawfull equivocation, doe no more agree to this instance, then the first.

Secondly, The Sonne as man in that place, is opposed to the Father as God. For CHRIST did not deny, or would seeme to deny, but that the Holy Ghost did know the day of judgement. The meaning therefore is cleere as the words sound: that CHRIST as man was ignorant as yet of the day of judgement, or at least did not know by a naturall knowledge: which is the interpretation of *Athanasius*, *Basilius*, *Hilarius*, *Nazianzen*, *Theodoret*, *Cyrill*, and the whole sixt Synod, as the Iesuites among themselves doe confesse, *Gregor. de valent. in comment. Theolog. tom.* 4. *disput.* 1. *quæst.* 10. *punct.* 2. And *Maldonate* upon *Mark.* 13. For although CHRIST the Lord had no faulty ignorance, either privative, or out of a bad disposition, or quality, yet it was not unmeet for his state of humiliation, that as hee was man, hee might have the ignorance of pure negation, or a not knowledge of somethings, which afterwards hee should perfectly know, being glorified.

34. 4. They alledge also that of *Luk*, 24. 28. *Hee made as though he would have gone no further.* But this feining was not in words contradicting the truth, but in gestures agreeing with the truth: For the Lord composed himselfe as if hee would have gone further, unlesse the Disciples should earnestly urge him to the contrary, and as it were retaine him by force. Such gestures of guests, when they are also joyned with words agreeing to them, in common discourse doe signifie nothing else, then such a will suspended on such conditions. Therefore in this example, there is no likelyhood or shadow of an extraordinary equivocation, in words which are otherwise contradictory to truth, unlesse they were translated to some unperceived meaning by mentall reservation.

35. 5. Lastly, They oppose those words of our Lord, *Iob*,

Joh. 7. 8. *I will not goe up to the feast*; because, notwithstanding this deniall, the same Evangelist doth testifie, that hee did goe up to the Feast; *Vers.* 10. But the whole force of this objection relieth upon the doubtfull translation, by which that word, which properly signifieth, *not yet*, is rendered by *not*. *Cajetan*, *Iansenius*, *Maldonate*, and *Tolet* doe observe this in the explanation of this place. And this is fully shewed in the very vulgar translation, where in the words next following, it rendereth the same word by *not yet*, *for my time is not yet come*.

CHAP. LIV.

Of publique judgements, the Judge, Accusers, Witnesses, Advocate, and Defendant.

Quest. 1. WHat *is Judgement?*

1. *A.* Iudgement doth properly signifie, the determining of that, which is just betwixt those which strive about right. But it doth also connotate a coactive power, of compelling the parties to submit themselves to the determination, or sentence given.

Quest. 2. *Whether such Judgements, and the office of Judges bee lawfull amongst Christians?*

2. *A.* 1. They are not onely lawfull, but necessary; *Act.* 15. 10. *Rom.* 13. For that which by the law of nature is profitable and necessary for the good estate of humane society, is not taken away, but rather is established, directed, and perfected by the institutions of Christian religion. For Christian religion doth not destroy, but perfect nature: but the office of Indges and judgements, by the law of nature, are usefull and necessary for the good estate of humane society: as it appeareth by the example and experience of all people, which have used such judicatures, as necessary for the stare of the Common-wealth. For it is plaine, that confusion cannot bee avoyded without the determination of strifes, and that many strifes cannot bee en-

ded

ded without the Iudges power.

3. *A.* 2. That which the Anabaptists object against this, is to weake to take away so necessary an institution. For CHRIST *Matth.* 5. 40. doth not Command us to flee suing at Law, as a thing unlawfull: but to beare injuries patiently, and not to repay evill with evill, neither slightly to contend with those, who doe us an injury; *Matth.* 7. 1. a private judgement is forbidden, and that too rash, proud, and injust, and not a just one, as it appeareth by the opposite words, *Joh.* 7. 24. *Paul.* 1 *Cor.* 6. 6. doth not condemne all going to law, but that contention which was joyned with scandall, such as was that of the faithfull brethren before the unbeleeving Iudges, which gave offence, both to the faithfull and the unbeleever.

Quest. 3. *What things are required to a lawfull Judgement?*

4. *A.* 1. It is first required that it bee from just authority; that is, that it bee done by him, who hath lawfull authority over such persons in such a case, *Luk.* 12. 14.

5. *A.* 2. It is required, that it bee just in it selfe; that is, that the judgement, or judiciall sentence bee conformable with true justice, *Ioh.* 7. 24.

6. *A.* 3. It is required, that it bee certaine; that is, that it bee not given upon things hidden, or onely slightly knowen, but throughly tried; *Prov.* 18. 13.

7. *A.* 4. It is required, that the judgement bee upright and sincere; that is, that it proceed from no other affection, but onely from the love of Iustice, and publique good, 2 *Chron.* 19. 9.

Quest. 4. *How many wayes may a Iudge lawfully proceed against offences?*

8. *A.* 1. In criminall causes wee commonly proceed orderly, by way of accusation: (*viz.*) when there is one that accuseth, and promiseth to prove the crimes which hee objecteth.

The reason is, First, Because that judgement hath relation to a strife, question, or controversie, but there can bee no difference, or question, except it bee betweene two,

and

and it can bee of no fault done, except betweene the accuſer, and defendant.

Secondly, It is the office of a Iudge to appoint the *medium* of Iuſtice: which can have no place, except there bee two betweene whom it may bee appointed, *Deut.* 17. 8. and 25. 1. *Act.* 25. 16.

9. *A.* 2. But by the naturall and Divine law, there is onely required a ſufficient teſtification of the fact, which is often without a *formall* accuſer, to the giving of a judiciall ſentence: *viz.* when there are other things which ſupply the place of an accuſer, (as a manifeſt evidence of the fact, publique report,) in which there is contained a *virtuall* accuſation:

10. *A.* 3. It oftentimes belongs to the office of a Iudge, to proceed by way of *enquiry*, where there is no inſtance of the accuſer.

For without this, Firſt, All judgements would depend on the will of the accuſers.

Secondly, That Iuſtice would ceaſe, which is neceſſary to the bridling of hainous vices, and to the purging and preſerving of the Common-wealth.

11. 3. The Iudge doth not fulfill his office, if hee onely knoweth the cauſes which are brought unto him, unleſſe upon occaſion, hee doth prudently find them out; *Iob.* 29. 16. *Prov.* 24. 11, 12.

12. *A.* 4. That enquiry, which is called generall, by which wee moderately looke into the obſervance of the lawes, and faults committed againſt the lawes, is both profitable, and agreeing to reaſon both in Church and Common-wealth; as alſo to the office of thoſe, who have the care of the community, and ſo ought to have ſufficient knowledge, how they ought to carry themſelves in obſervance of the lawes, *Act.* 15. 36. *Deut.* 13. 14. and 21. 1. 2. *&c.*

13. *A.* 5. If it bee certaine, that the crime is committed, and the authour concealed; as for example, a man lyeth in the high way ſlaine, or it is certaine, that ones houſe is pulled downe, or rifled, then onely a generall enquiry

ought to bee made, whether or no any probable infamy, or ſuſpition ſticketh upon a man about the fault committed neere thoſe places, and according to proportion, extraordinary enquiry is to bee made, as if hee bee excommunicated, *Ioh.* 7.

14. *A.* 6. But if there bee an infamy, probable ſuſpition, or complaint made of this perſon, as the authour then there ought to bee a ſpeciall enquiry of that perſon, whether hee bee authour of the crime or no? for then upon publique notice, the Iudge proceedeth as a publique perſon. And a certaine virtuall accuſation is contained in ſuch an evidence; *Deut.* 22. 14. *&c.*

15. *A.* 7. In a generall ſearch, theſe things are to bee obſerved.

Firſt, No man ought to betray any to the Iudge, to bee puniſhed in that caſe which hee knoweth to bee honeſt, and to deſerve no puniſhment. For this would bee injuſtice, to promote that, which is not juſtice.

Secondly, No man, who was not formerly attached, or tainted with the crime of which the enquiry is made, is bound to betray, or accuſe himſelfe, although hee bee asked upon oath, whether hee knoweth any one to bee guilty of ſuch a fault?

The reaſon is: Firſt, Becauſe by the intention of the Iudge which proceedeth legally, hee is not asked of himſelfe: being that hee doth not enquire of things altogether hid.

Secondly, Becauſe no man is bound to puniſh himſelfe, or directly to cooperate for his owne puniſhment.

16. *A.* 8. It is ſo farre againſt nature, that any man ſhould betray or defame himſelfe, eſpecially when there is great danger, that ſuch enquiries, in which one is queſtioned of himſelfe in criminall cauſes, no ſcandall going before, force nature, and give occaſion of horrid perjuries.

17. *A.* 9. No man is alway bound to reveale a ſecret crime of anothers, of which no ill report went before. For hee, whoſe offence is hidden, has hee as yet right to preſerve

preſerve his fame, that it ſhould not raſhly bee layed open. Neither is it the part of a Iudge to ſearch into hidden faults, who as hee is a publique perſon, ought to proceed upon ſome notice, or ſuſpition.

18. *A.* 10. Therefore to decline ſuch incommodities, neither the Iudge ought to impoſe, or the examined to take that oath of enquiry, which is called *ex officio*, to declare the truth of whatſoever ſhall bee asked: except it bee with this reſtriction; as farre as hee is bound to it by law: or as farre, as hee may doe it by right.

19. *A.* 11. Yet ſometimes, ſecret crimes which before were hidden are to bee detected, when the circumſtances being well weighed doe induce this:

As for example, Firſt, When the manifeſtation will bee profitable and neceſſary to the hindering the committing of another crime, which is probably feared.

Secondly, When ſome dangerous diſcommodity is at hand, which can ſcarſe bee avoyded without revealing of the crime.

Thirdly, When the manifeſtation is neceſſary, either for procuring the delinquents amendment, or hindering the continuation or iteration of the offence. For in ſuch caſes, there is greater account to bee made of juſtice and charity, the common good, and one innocent, then of the fame of the family, which is blemiſhed onely by chance, and that by his owne fault.

Queſt. 5. *Whether the Iudge ought alwayes to give ſentence according to the things alleaged and proved?*

20. *A.* 1. The Iudge ought not to paſſe ſentence againſt the things alleaged and proved, whatſoever there bee in his private knowledge.

For firſt, The Iudge ſenteneth as a publique perſon, and inſtead of the Common-wealth, therefore hee cannot bee accounted to give a ſentence rightly and by his office, except it may bee thought, that the Common-wealth would give and approve the ſame ſentence. But if the Common-wealth ſhould ſentence, it could not proceed, but upon publique knowledge. Therefore, hee muſt judge either ac-

cording to publique knowledge which ariseth out of the things alleaged, and proved, or else wholy abstaine from judgement.

Secondly, If the Iudge could sentence either against, or beside things alleaged and proved, there would from thence follow great discommodities, and the perversion of judgements: when unjust Iudges would easily condemne the innocent, and quit the guilty, under pretext of a private knowledge, which disagreeth from the things alleaged and proved.

Thirdly, There can be no other way, by which the Common-wealth may remaine in quiet.

21. *A.* 2. Yet the Iudge is not so restrained to things alleaged and proved, that he must condemne him to death, whom hee knoweth plainely to bee innocent.

First, Because things alleaged and proved, are onely meanes of manifesting the truth, and therefore ought not to prevaile with any against the truth which is certainly knowen; and that nothing availeth which they use to answer to this, that the end of proofes is onely publique truth: because publique truth doth presuppose absolute truth.

Secondly, Because a Iudge which pronounceth that to bee true which certainly hee knoweth to bee false, would bee a lyer, and sinne against his owne conscience.

22. *A.* 3. Neither is this argument solved by that distinction, betweene the publique and private conscience of a Iudge.

For first, the private conscience ought not to be violated at any time.

Secondly, That publique knowledge, although it may bee to others, yet it cannot bee a rule for proceeding to him, which certainly knoweth it to bee false.

Thirdly, Because to slay an innocent, is a fact intrinsecally evill, and so ought not to bee committed, by any wittingly, and willingly. Neither is it enough to say it was done by chance, or that such a man was guilty by the common judgement. For hee who wittingly and willingly, and upon

upon deliberation doth any thing, hee is the cauſe of it by himſelfe. And the common judgement if it erre for the deſtruction of any, ought not either to bee confirmed, or promoted by him which knoweth to the contrary.

Fourthly, Hee would rightly bee accounted by all, a wicked man, who in ſuch a particular caſe, ſhould take upon him the office of a Iudge to condemne him whom hee knoweth to bee innocent. Therefore it is wicked to abuſe that office after ſuch a manner when it is undertaken.

23. *A.* 4. If the Iudge would but doe his duty in procuring the manifeſtation of the truth, ſo much intricateneſſe would ſeldome happen. But if it ſhould happen after hee hath tried all things for the delivery of the innocent, hee is bound to leave his office of Iudge rather then to condemne him.

Queſt. 6. *What ſinnes ought a Iudge eſpecially to beware off?*

24. *A.* 1. Either to make, or follow in judicature unjuſt lawes; *Iſai.* 10. 1. *Woe unto them that decree unrighteous decrees, and that write greivouſneſſe which they have preſcribed: To turne aſide the needy from judgement, and to take away the right from the poore of my people, &c.* For every Iudge ought to adminiſter true juſtice. But that cannot bee true juſtice, which is adminiſtred according to lawes which are repugnant either to the naturall or divine law. Becauſe a Iudge by his office is the Miniſter of God, and the Keeper of his law; *Deut.* 1. 17. 2. *Chron.* 19. 6. 7. And therefore hee ought to judge according to that.

25. *A.* 2. To accept of perſons; that is, in judicature to reſpect ſome condition of this or that perſon, which maketh nothing to the judging of the cauſe; *Deut.* 16. 19. *Exod.* 23. 3. *Lev.* 19. 15.

For this is directly againſt the profeſſion of a Iudge.

Firſt, Becauſe a Iudge is appointed as a *medium* and Mediatour betweene thoſe whoſe cauſe hee judgeth, therefore as the middle doth carry it ſelfe equall in re-

ſpect of either extreame, ſo the affection of the Iudge ought not to encline to any ſide.

Secondly, A Iudge is nothing elſe but Iuſtice enlivened: therefore hee ought no more to encline to this or that party, then the Iuſtice it ſelfe of the cauſe doth encline.

Thirdly, A Iudge undergoeth the perſon of God, who is free from all paſſion.

26. *A.* 3. To receive bribes, *Deut.* 16. 19. and every where in Scripture.

The reaſon is, Firſt, Becauſe this bendeth the inclination of the mind to this or that perſon, which is beyond the cauſe, and ſo bringeth in acception of perſons.

Secondly, By this meanes, judgement is either corrupted, that it may bee unjuſt, or juſt judgement is ſold; either of which is abominable; therefore that deſcription of a juſt man doth eſpecially belong to Iudges, and other adminiſters of judgement; *Iſai.* 33. 15. *Hee that diſpiſeth the gaine of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of blond, and ſhutteth his eyes from ſeeing evill.*

27. *A.* 4. To put, or ſuffer by others to bee put, demurres, prolongings, or unneceſſary delayes on a cauſe; *Luk.* 18. 3. 4.

For firſt, This is to deny juſtice in part, though not in whole.

Secondly, This is to yeild an occaſion of dammage, either of both parties, or at leaſt of one: for whileſt the cauſe is ſpunne out, charges every day encreaſe, which oftentimes exceed the principall.

Thirdly, By theſe meanes it commeth to paſſe, that ſo many inconveniences doe belong to judgements, that they become hurtfull, and formidable, as well to others that are lovers of the peace, as to poore and miſerable perſons, for whoſe ſake they were cheifly conſtituted, and doe eſpecially favour buſie wranglers: inſomuch, that oftentimes they that have a juſt cauſe, will fly going to law, when the unjuſt oppreſſours wiſh it, and ſeeke after it: which is a manifeſt perverſion and corruption of judgements. By

ſuch

ſuch abuſes, judgements are turned into *wormwood*, *Amos* 5. 7. and 6. 12. and into *unquietneſſe*, *Iſai.* 30. 1. 2.

Queſt. 7. *What Law is there concerning accuſers?*

28. *A.* 1. Information made to a Iudge of the fault of one guilty, whether it bee done by *complaint*, (in which the private good of the party offended, is uſually ſought;) or by *Evangelicall denunciation*, (where the good of the brother denounced, is intended;) or by *judiciary denunciation*, (where the common good, or of another which is innocent, is intended by the enquiry of the Iudge;) or *by perfect accuſation*, (where the procuring the ſame good, is ſought by the proofes of the accuſer;) if it be rightly done, and in order, is a lawfull and honeſt thing; 1 *Tim.* 5. 19. The reaſon is, becauſe ſuch information is a certaine meanes, which hath juſt proportion and order to the defending the common good. It is alſo an act of juſtice, as farre as it is a taking puniſhment of haineus injuries by publique authority.

29. *A.* 2. There are many caſes where it is not onely lawfull, but neceſſary to accuſe the delinquent:

As for example, Firſt, Promooters, and ſuch like Officers are bound by their place to accuſe the guilty, as often as it is profitable to the advancement of the publique good.

Secondly, Every Citizen is bound to bring in thoſe faults, which doe either immediately hurt the publique good, or mediately redound to the publique harme, or which hurt heavily any innocent, if the detriment cannot conveniently by any other courſe bee averted. The reaſon is, becauſe hee is bound by the law of nature, and out of charity either to the Common-wealth, or his neighbour, to employ all his induſtry, when need ſhall require, to roote out utterly all ſuch evils.

30. *A.* 3. All accuſation is made unjuſt, either through *calumny*, by putting in a falſe crime, or through *prevarication*, by uſing fraud in the accuſation, or by *back-ſliding*, by deſiſting from a juſt accuſation without lawfull cauſe.

31. *A.* 4. It

31. *A.* 4. It is not alway necessary to use private and brotherly admonition, before judiciall accusation and information. For sometimes it may bee a publique scandall, and so cannot bee taken away by private correction: sometimes there is no hope, that private admonition will prevaile. Also sometimes the common good may bee so farre endangered, that it cannot bee defended by secret admonition.

32. *A.* 5. If the delinquent may bee corrected by brotherly admonition, and the fault it selfe is not pernitious to others, so that the end of the accusation may bee obtained without the accusation it selfe, then charity and justice require, that setting aside accusation, wee content our selves with private correction.

Quest. 8. *What law is there concerning witnesses?*

33. *A.* 1. A witnesse is bound to testifie a knowne truth.

First, If hee bee lawfully asked by a Iudge, because obedience which is due to the Iudge, requireth this as well as the care of promoting, or at least of not hindering justice.

Secondly, Although hee bee not questioned by a Iudge, yet if some great danger is like to befall the Commonwealth, or any private man, which cannot (to speake morally,) bee averted without his testimony, hee is bound to testifie the truth at least out of charity, if not out of justice, if hee may conveniently. Hence in Civill causes, when his Neighbour shall suffer unjustly any great dammage, if there bee any, which can helpe him, without his owne detriment, hee ought not onely to testifie when hee is questioned, but also to offer his testimony: as also in criminall causes to free an innocent, *Prov.* 24. 11.

34. *A.* 2. In great and criminall causes, two witnesses by order are required, *Num.* 35. 30. *Deut.* 17. 6. and 19. 15. The reason is, because one may easily bee corrupted, and cannot easily bee convinced: but two or more witnesses are more hard to bee corrupted, and because they can scarse agree in all things, or speake alike, they may the more easily bee convinced.

35. *A.* 3. Yet

35. *A.* 3. Yet this doth not hinder, but that in lighter causes, especially when it doth not stand upon the condemnation of any one witnesse of speciall authority, may suffice. As also in some crimes, about the proofe, whereof from the nature of the thing it selfe; (as in night villanies, in adultery, or the like, where) two witnesses cannot (to speake morally,) expected or found, other proofes may suffice, although there bee not two witnesses who testifie the same particular fact. The reason is, because the nature of the thing, and the publique necessity make this exception from the universall rule.

36. *A.* 4. Not onely the evidence of the fact, proper confession not extorted, and written instruments have the force of a testimony, but sometimes also presumptions, if they bee not rash, and light, but strong, and convincing; 1 *King.* 3.

Quest. 9. *What law is there concerning Advocates?*

37. *A.* 1. Advocates, and Procters are appointed to supply their places, who having a just cause, cannot handle their owne causes as they should, either through unskilfulnesse, or absence.

38. *A.* 2. It is therefore the office of an Advocate, to expound the grounds of his Clients cause, and approve it to the Iudge, and to perswade him as much, as in him lyeth, to give sentence for it.

39. *A.* 3. Hence is required in an Advocate; First, A speciall knowledge of the cause, and of the law belonging to it. Secondly, Fidelity, and right order and method in handling the same.

40. *A.* 4. Hence no Advocate ought to undertake or defend any cause which hee knoweth to bee unjust.

For first, This were to lye, and to sinne against his conscience.

Secondly, It were to defraud his neighbour against that, of *Lev.* 19. 13. and to doe unrighteousnesse in judgement, *Vers.* 15.

Thirdly, This is not onely to participate of the sinne of the Iudge, but to give an effectuall occasion, and cause

to the ſame. Whence it commeth to paſſe that the art of pleading, (as it is uſed now a dayes by many,) is nothing but Sophiſticall and pernitious, and made up of guile, deceit, ſleights, cavils, ſnares, captiouſneſſe, entrappings, tricks, windings, and circumventions.

41. *A.* 5. It followeth from the ſame reaſons, that the Advocate, who thought the cauſe to bee juſt at the beginning of the ſute, and afterward in the progreſſe findeth it to bee unjuſt, is bound to admoniſh his client of the injuſtice of the cauſe, and to lay it downe.

For firſt, when hee is come to that knowledge, hee cannot goe forward in it, except hee will doe againſt his conſcience.

Secondly, If his Client underſtandeth that his cauſe is unjuſt, hee ought to deſiſt, and therefore the Advocate, who is but his helper.

42. *A.* 6. It may alſo happen, that after the injuſtice of the cauſe is evidently found out, that the Advocate may bee bound (if it bee without ſcandall) to helpe the contrary party either by his teſtimony or counſell: as in a capitall cauſe, or in any other of the like moment. For charity requireth, that every one ſhould bee ready to hinder any great danger of his neighbour.

43. *A.* 7. But if the cauſe bee ſo probable, that the plaintiffe or defendant may trie the juſtice of it by a judgement, then the Advocate may further it, by ſuggeſting arguments to the Iudge, which may ſerve to make the cauſe probable.

44. *A.* 8. Although the Advocates and Procters may receave a moderate ſtipend either out of cuſtome, or valew of the goods, for their labour faithfully employed, yet for poore people which are not able to give, they ought to plead *gratis*, by the equity of the law; *Exod.* 23. 4. *Matth.* 7. 12. For this in ſuch reſpect is the almes of the Advocate.

Queſt. 10. *What law is there concerning the defendant or party accuſed?*

45. *A.* 1. If the defendant bee legally queſtioned, hee ought

ought to confesse his fault: The reason is, First, Because hee can neither deny the knowne truth without a lye: or hold his peace, or deny the duty of answering, when hee is examined by a superiour, who hath power of questioning him, without the sinne of disobedience.

Secondly, Because to hide a fault revealed by Divine providence, (as it ought to bee manifested, so that the defendant may lawfully and legally bee questioned concerning it;) either by a lye, or a sleight, is in some way against the glory of God; *Jos.* 7. 19.

Thirdly, Because that publique good which is aymed at by the Iudge in a legall examination, ought not to bee hindered by the defendant.

Fourthly, Because the defendant in denying a fault legally objected either indirectly, or by consequence, by calumny, sayeth, that the plaintiffe lyeth to his great injury.

46. *A.* 2. The defendant being condemned by evident injustice, may defend himselfe through lawfull meanes either by active or passive resistance, that the sentence given may not bee put in execution, so that it may bee done without scandall, or a greater evill.

The reason is, First, Because there is no such sentence in the Court of conscience.

Secondly, Because by the law of nature, every one hath right to defend himselfe against those injuries which are intended to him.

47. *A.* 3. A guilty man justly condemned, is bound to suffer the just punishment: but not so that hee should either procure it to himselfe, or hasten it, or not decline the occasion of suffering.

48. *A.* 4. Yet it is lawfull for the defendant (to avoyd a greater evill,) to execute upon himselfe in a sort a lighter punishment, which is decreed by the just sentence of the Iudge, as to restore money which is adjudged, or to goe to prison, or banishment: but not the punishment of death, or some like which in its nature is horrid, and repugnant to humane nature: because this is an

evill intrinsecally, and cannot bee commended by a circumstance.

Chap. LV.

Of revealing a Secret.

Quest. 1. *WHether, and how farre, it is a sinne, to reveale a Secret?*

1. *A.* Another mans Secret which wee engaged our selves to keepe close, if there were a promise which doth remaine lawfull, cannot bee disclosed without sinne.

The reason is, First, Because it is against veracity, and fidelity, which wee are bound to keepe by the law of nature.

2. Secondly, Because it is repugnant to Civill society, the perturbation whereof followeth upon the detection of Secrets.

3. The promise of concealing is not thought to bee made onely expressly, when wee doe promise silence in plaine words; but also tacitely, when by the manner of speaking and receaving it, and out of words signifying and perswading confidence, such a promise is left to bee gathered.

3. Although there had no promise passed, yet if the detection of a secret shall bee hurtfull to anothers soule, body, credit, or estate, hee which doth reveale it without a cause, sinneth as well against justice as charity.

4. If a desire or intention of hurting doth accompany such a revealing, the sinne is the greater, being that it is directly repugnant to charity.

5. If there bee no meaning of hurting another, and yet hee is damnified indeed, or at least there bee danger of his damnage, the sinne is as much as that of negligence or inconsiderateness is, in which wee find the fault sometimes lighter, sometimes larger. For as in deeds, so also in words it is not enough that the intention of hurting bee wanting, but

but justice and charity doe further require, that wee should use diligence, least another mans detriment should follow thereupon.

6. Because the unjust revealing a Secret, hath in it oftentimes the pernitious violations of trust, friendship, and honesty, therefore it is not onely in the common esteeme of men, but in the Scripture also reckoned amongst the most odious sinnes, *Psal.* 35. 15. *Wee did take sweet counsell together*; 2 *Tim.* 3. 4. *Traytours.*

7. But if the Secret which is committed unto us, may bee to the great losse of others, or his who committed it, except it bee detected, wee are bound out of charity to make it manifest.

8. Or if the Secret bee of slight and no moment, if there bee no promise, it may bee revealed without sinne: because in such a matter neither justice or charity doe induce by themselves any obligation.

CHAP. LVI.

Of the equity of the law of taliation, established by Moses, *against a false witnesse,* Deut. 19. 16. *&c.*

1. THis law is not established against him, which out of probable ignorance, or inadvertency, or errour which is not much faulty, shall bring in a false testimony: but of him who upon setled counsell shall rise up to testifie against any man that which is wrong; *Vers.* 16.

2. Diligent inquisition ought to be made by the Judges, that it may not onely bee agreed of the wicked fact, but also of the meaning and intention of such a witnes, *Vers.* 17. 18. *&c.*

3. The hainousnesse of this sinne, doth appeare from hence:

First, That contempt of religion, and God himselfe is contemned in the perjury of a false witnesse.

Secondly, That malice and extreame hatred is shewed, and used against his neighbour.

Thirdly, That such false testimonies doth directly tend to the eversion of common justice and humane society.

4. It is most just, that hee which sinneth in this manner, should undergoe the same punishment which hee did intend and strive to bring upon the innocent.

For first, That law is accounted most even by the consent of all men, that hee which sheddeth mans bloud, by man shall his bloud bee shed, *Gen.* 9. 6. Now hee which by his false testimony hath procured, or striveth to procure anothers death, hee, as much as in him was, hath shed his bloud.

Secondly, The justice of punishment, (which consisteth in the proportion of it to the fault,) is most manifestly observed in that law.

Thirdly, The keeping of this law is for this purpose, that they which intend such an offence, and yet are afraid of such a punishment, may bee admonished of the hainousnesse, from the nature of the thing it selfe, and so bee deterred from their resolution.

5. The equity of this law is to bee extended to false accusers, who wittingly and willingly by calumny accuse any wrongfully to Iudges, who condemne the innocent out of malice, to the malicious Corrupters of witnesses, or Iudges, &c. For seeing that in all these, there is the same malice in procuring their Neighbours ill, they ought all to suffer the same punishment.

Chap. LVII.

Of Contentment.

Quest. 1. *What is required to Contentment?*

1. *A.* 1. That wee have our conversation free from all covetousnes, *Hebr.* 13. 5.

2. *A.* 2. That we bee not to carefull for those things, which

which belong to this preſent life, *Matth.* 6. 25. *&c.*

3. *A.* 3. That wee doe not abſolutely and greedily deſire any particular meaſure, or kind of ſuch things; 1 *Tim.* 6. 9.

4. *A.* 4. That wee wiſh the beſt to our Neighbours, and take in good part our condition whatſoever it bee; 2 *Cor.* 13. 9.

Queſt. 2. *By what reaſons may wee ſtirre up our ſelves to the ſtudy of this content?*

5. *A.* 1. Gods providence which diſpenceth all things to his glory and our good, doth require this ſubmiſſion of Contentment, *Iob* 1. 21.

6. *A.* 2. The defect of this Contentment leadeth into divers temptations and ſinnes as well towards God, againſt whoſe will wee murmure, as towards our Neighbour whom wee envy.

7. *A.* 3. The tranquility of the mind (without which wee are unfit for the common duties of piety, charity, and juſtice, and in which the greateſt part of our felicity doth conſiſt,) cannot bee retained without Contentment.

8. *A.* 4. The want of this Contentment argueth a mind too much given, and intent to this World, and the profits thereof.

Queſt. 3. *What meanes are moſt effectuall to the procuring of this Contentment?*

9. *A.* 1. If we ſtirre up in our ſelves, a juſt eſteeme of Spirituall things, and an affection agreeable towards them.

10. *A.* 2. If wee often and ſeriouſly meditate upon the vanity of this World.

11. *A.* 3. If in what condition ſoever wee are, wee cheifly give our ſelves to thoſe things which yeeld us matter of praiſing God:

12. *A.* 4. If wee accuſtome our ſelves to uſe, and have thoſe things which God hath granted to us, as if wee had them not; 1 *Cor.* 7. 30.

Glory to God, to men peace of conſcience.

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